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THE

# Jewish Examiner,

AND

## FRIEND OF ISRAEL.

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APRIL, 1818.

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LECTURE TO THE JEWS.

BY THE REV. C. SIMEON.

THE OBJECTION OF THE JEWS TO CHRISTIANITY, FOUNDED ON DEUTERONOMY XIII. 1—3. ANSWERED.

Dent. xiii. 1—3. *If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul.*

It has commonly, and with justice, been thought, that the two great pillars on which a revelation from God must stand, are miracles and prophecies. Without these, we cannot be assured, that any discovery

which may have been made to man, is really divine. The points that are traced to a divine origin may be highly reasonable and excellent in themselves; yet, before they are clothed with a divine authority, we very properly ask, What proof is there that they are from God? What evidence do you give that they are not the offspring of your own mind? If they are from God, I take for granted that God does not leave you without witness: tell me then, what works do you perform, which no created power can perform; or what other credentials have you, whereby your heavenly mission may be known? If you can foretell things to come, I shall then know that you are from God; because none but God can certainly foreknow them: or if you can work things above, and contrary to the course of nature, then I shall know that you have that power from on high; because no created being can impart it.



This, I say, is the established mode of judging concerning a revelation from God: and, according as any thing professing to be from God is thus confirmed, or not, we give to it, or withhold from it, our assent. It is from grounds like these that we judge of the revelation given to Moses; and from similar grounds must we judge of the truth of Christianity also.

We must indeed inspect the matter of the thing revealed, to see whether it be worthy of him from whom it is said to come: and from its internal evidence our faith will derive great strength: but still in the first instance we look rather to external proofs, such as we have before spoken of.

But the Jews imagine that they are precluded from judging of Christianity on such grounds as these, since Moses, in the passage we have just read, guards them against any such inferences as we are led to draw from the prophecies and miracles on which our religion is founded. He concedes that some prophecies may be uttered, and some miracles be wrought in favour of a false religion; and that, even if that should be the case, the Jews are not to regard any evidences arising from those sources, but to hold fast their religion in opposition to them.

This is an objection commonly urged among the Jews, when we invite them to embrace the Christian religion. That we may meet it fairly, we will first, state the objection

in all its force, and then give what we apprehend to be the proper answer to it.

We begin then with stating the objection, and we will do it in such a way as to give the Jew all possible advantage.

The scope of the passage is to guard the Jews against idolatry. They were, and would continue to be, surrounded by idolatrous nations, who would strive to the utmost to draw them from Jehovah to the worship of false gods. And the Jews themselves having from the earliest period of their existence as a people been accustomed to see the idolatrous worship of Egypt, were of themselves strongly attached to idolatry: so that it was necessary to guard them against it by the most awful menaces, and the most impressive cautions.

The caution here given is certainly most solemn. That we may give it all the force of which it is capable, we will notice distinctly these three things; The supposition here made; the injunction given notwithstanding that supposition; and the argument founded on that injunction.

First, mark the supposition here made, namely, that God may permit miraculous and prophetic powers to be exercised even in support of a false religion. We are not indeed to imagine that God himself will work miracles in order to deceive his people and to lead them astray; nor are we to imagine that he will suffer

Satan to work them in such an unlimited way as to be a counterbalance to the miracles by which God has confirmed his own religion: but he will, for reasons which we shall presently consider, permit *some* to be wrought, and *some* prophecies to come to pass, notwithstanding they are designed to uphold an imposture. The magicians of Pharaoh, we must confess, wrought real miracles. When they changed their rods into serpents, it was not a deception, but a reality: and when they inflicted plagues upon Egypt after the example of Moses, it was not a deception, but a reality: but at the same time that they thus in appearance vied with Moses himself, and with Jehovah in whose name he came, there was abundant evidence of their inferiority to Moses, and of their being under the controul of a superior power: for the magicians could not remove one of the plagues which they themselves had produced; nor could they continue to imitate Moses in *all* the exercises of his power (from whence they themselves were led to confess their own inferiority to him;) nor could they avert from themselves the plagues which Moses inflicted on them in common with the rest of the Egyptians. They were permitted to do so much as should give Pharaoh an occasion for hardening his own heart, but not sufficient to show that they could at all come in competition with Moses.

In every age there were also false prophets, who endeavoured to draw the people from their allegiance to God; and in the multitude of prophecies that they would utter, it must be naturally supposed that *some* would be verified in the event. Our blessed Lord has taught us to expect, even under the Christian dispensation, that some efforts of this kind will be made by “Antichrist, whose coming is after the working of Satan, with all powers, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.” (2 Thess. ii. 9, 10.) He has moreover told us that these false prophets should “shew such signs and wonders as to deceive, if it were possible, the very elect:” (Matt. xxiv. 24.) nay more, that in the last day some will appeal to him respecting the prophecies they have uttered, and the miracles they have wrought in his name, and will plead them in arrest of judgment. (Matt. vii. 22.) We may therefore safely concede what is here supposed, namely, that God may suffer miraculous and prophetic powers to be exercised to a certain degree, even in support of idolatry itself.

Now then, in the next place, let us notice the injunction given to the Jews notwithstanding this supposition. God commands them “not to give heed to that prophet or that dreamer of dreams, even though his predictions should be verified, if his object be to turn them

from him; for that he himself suffers these illusions to be practised upon them in order that their fidelity to him may be tried, and their love to him approved.

It may seem strange that God should suffer such stumbling-blocks to be cast in the way of his people: but it is not for us to say what Jehovah may, or may not, do: we are sure, that "he tempteth no man," so as to lead him into sin, (Jam. i. 13.) and that the "Judge of all the earth will do nothing but what is right." But it is a fact that he thus permitted Job to be tried, in order that he might approve himself a perfect man: and in like manner he tried Abraham, in order that it might appear, whether his regard for God's authority and his confidence in God's word, were sufficient to induce him to sacrifice his Isaac, the child of promise. (Gen. xxii. 1, 2, 12.) It was for similar ends that God permitted his people to be tried for forty years in the wilderness, (Deut. viii. 2.) and in the same way he has tried his church in every period of the world. This is the true reason of so many stumbling-blocks being laid in the way of those who embrace the Christian faith. Christianity is not revealed in a way to meet with the approbation of proud and carnal men: it is foolishness to the natural man: yea, even Christ himself is a stumbling-block to some, as well as a sanctuary to others, and such a stumbling-

block, as to be "a gin and a snare to both the houses of Israel," amongst whom it was foretold, "many should stumble and fall, and be broken, and be snared, and be taken." (Isai. viii. 14, 15.) It is God's express design in the whole constitution of our religion, to discover the secret bent of men's minds; and whilst to the humble he gave abundant evidence for their conviction, he has left to the proud sufficient difficulties to call forth their latent animosity, and to justify in their own apprehensions, their obstinate unbelief. (Luke ii. 34, 35.) He gave originally to the Jews, as he has also given to us, sufficient evidence to satisfy any candid mind: and this is all that we have any right to expect. It was not necessary that our Lord should give to every man in the Jewish nation the same evidence of his resurrection, as he gave to Thomas: it was reasonable that there should be scope left for every man to exercise his own judgment on the evidences that were placed within his reach; as our Lord said to Thomas, "Because thou hast seen thou hast believed; but blessed are they who have not seen, and yet have believed."

Hence then God enjoined his people not to regard any person who should attempt to draw them to idolatry, even though he should work a miracle before their eyes, or foretell an event that should afterwards come to pass. They had



had abundant evidence that the religion they had embraced was from God: they possessed also in the very nature of that religion an internal evidence of its excellency: and they had received from God such demonstrations of his power and goodness, as ought to unite them to him in the most indissoluble bonds of faith and love. If therefore they should be induced to renounce their allegiance to him, and to transfer it to dumb idols that had never done any thing for them, nor ever could do any thing, they would betray a manifest want of love to him, and must blame themselves only, if they should ultimately be "given up to a delusion to believe a lie, and be left to perish" in their iniquity. (2 Thess. ii. 11, 12.) He would have them therefore upon their guard in relation to this matter, and resolutely to resist every attempt to draw them from him, however specious that attempt might be.

The argument founded on this injunction comes now before us with all the force that can be given to it. A Jew will say, 'You Christians found your faith on prophecies and on miracles: and admitting that Jesus did work some miracles, and did foretell some events which afterwards came to pass, God permitted it only to try us, and to prove our fidelity to him. He has cautioned us beforehand not to be led astray from him by any such things as these: he has expressly forbidden us

to regard any thing that such a prophet might either say or do: nay more, he commanded, that we should take such a prophet before the civil magistrate, and have him put to death: and therefore, however specious your reasonings appear, we dare not listen to them or regard them.'

Having thus given to the objection all the force that the most hostile Jew can wish, I now come in the second place to offer, what we hope will prove a satisfactory answer to it.

It cannot but have struck the attentive reader that in this objection there are two things taken for granted; namely, that in calling Jews to Christianity we are calling them *from* Jehovah; and that our authority for calling them to Christianity is founded on such miracles as an impostor might work, and such prophecies as an impostor might expect to see verified.

But in answer to these two points we declare, first, that we do not call them *from* Jehovah, but *to* him; and next, that our authority is not founded on such miracles and prophecies as might have issued from an impostor, but such as it was impossible for an impostor to produce: and lastly, that, in calling them to Christ, we have the express command of God himself. First, we do not call our Jewish brethren *from* Jehovah, but *to* him.

We worship the very same God whom the Jews worship:

and we maintain his unity as strongly as any Jew in the universe can maintain it. As for idols of every kind, we abhor them as much as Moses himself abhorred them. Moreover, we consider the law which was written on the two tables of stone as binding upon us, precisely as much as if it were again promulgated by an audible voice from heaven. Instead of calling them *from* the law, we call them *to* it: we declare that every man who has transgressed it in any one particular, is deservedly condemned to everlasting misery: (Deut. xxvii. 26, Gal. iii. 10.) and it is from a consciousness that this sentence must fall on every human being who has not fled for refuge to the hope set before them in the Gospel, that we are so anxious to call both Jews and Gentiles to a belief of the Gospel. We go further, and say, that no human being can be saved, who has not a perfect obedience to that law as his justifying righteousness. But where shall we find a perfect obedience to that law? Where shall we find a man who could say, he had fulfilled it in every jot and tittle? Alas! we all have transgressed it times without number: we are all therefore condemned by it: and being condemned for our disobedience, we can never be justified by our obedience to it. Would to God, that this matter were understood by the Jews! we should find no difficulty then in leading them to Christ. Did they but know

what wrath they have merited, they would be glad to hear of one who has borne it for them: and did they but know how impossible it is for an imperfect obedience to that law to justify them, they would be glad to hear of one who has fulfilled it in all its extent, and brought in an everlasting righteousness for all who believe in him. Yes, my Jewish brethren, know assuredly that the Christian "does not make void the law, but establishes the law:" (Rom. iii. 31.) and has no hope of salvation in any way, but such as "magnifies the law and makes it honourable;" (Isai. xlii. 21.) and it is his earnest desire that you should agree with him in this matter; because he is sure, that, when once you come to understand your own law, and see how "Christ was the end of the law for righteousness to every one that believeth," your difficulties will all vanish, as the morning dew before the rising sun.

With respect to the ceremonial law, we do indeed call you from the observance of that; and we have good reason so to do; for you yourselves know, that all the essential part of your religion existed before the ceremonial law was given; and that Abraham, and Isaac, and Jacob, who lived hundreds of years before the ceremonial law was given, were saved simply and entirely by faith in that promised "Seed, in whom all the nations of the earth are blessed." By faith then in

this promised seed must you be saved: every child of Abraham must seek for acceptance in the way that Abraham did. If you ask, Why then was the ceremonial law given? I answer, To shadow forth your Messiah, and to lead you to him: and when he should come and fulfil it in all its parts, it was then to cease; and you yourselves know that it was intended by God himself to cease at that appointed time. Do you not know that your Messiah was to come out of the loins of David; and that he was also to be a priest for ever after the order of Melchizedec? But if there was to be a new priesthood after the order of Melchizedec, the priesthood of Aaron must cease: and if the new priest was to spring from David, who was of the tribe of Judah, and not from Levi, to whose descendants the priesthood was confined, then it is clear from this also that the Aaronic priesthood must cease: and if that be changed, then must there of necessity be a change of the law also: (Heb. vii. 11, 12.) so that you yourselves know that the ceremonial law was never intended to continue any longer than the time fixed for its completion in the predicted Messiah. If then we call you from the outward observances of that law, it is not from disrespect to that law, but from a conviction that it has been fulfilled and abrogated by the Lord Jesus. We call you only from shadows to the substance.

We call you to Christ as uniting in himself all that the ceremonial law was intended to shadow forth. He is the true tabernacle, in whom dwells all the fulness of the Godhead bodily. He is the true "Lamb slain from the foundation of the world," even that "Lamb of God which, as John the Baptist testified, taketh away the sins of the world." He is the great High Priest, who, having "through the eternal Spirit offered himself without spot to God," is now "entered into the holy place with his own blood," and there "ever liveth to make intercession for us;" and is to come forth from thence once more to bless in his Father's name his waiting people. I wish then, my Jewish brethren, that you would particularly bear this in mind. We honour the ceremonial law as admirably calculated to prepare your minds for the Gospel; not only because it exhibited so fully and so minutely every part of the mediatorial office which our Lord was to sustain, but because by the burthensomeness of its rites it tended to break your spirit, and to make you sigh for deliverance. And methinks, it should be no grievance to you to be called from those observances, because you neither do, nor can, continue them: the destruction of your city and temple, and your whole ecclesiastical and civil polity, have rendered it impossible for you to comply with them, and have thus shut you up to the faith of



Abraham, which is the faith of the Gospel.

I am aware that in calling you to worship the Lord Jesus Christ we appear to you to be transferring to him the honour due to God alone. But if you will look into your own Scriptures you will find that the person who was foretold as your Messiah is no other than God himself. Examine the Psalm before referred to (the cxth) and see how David speaks of your Messiah: "The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool." David here calls him Jehovah: and how could he do that, if that title did not properly belong to him. This question Jesus put to the pharisees in his day; and they could not answer him a word; nor can all the rabbies upon the face of the earth suggest any satisfactory answer to it now. The only answer that can be given is, that the same person, who as man, was David's son, as Jehovah, was David's Lord, or, as Isaiah calls him, "Emanuel, God with us." Receive him in the character in which the prophet Isaiah foretold his advent, as "the Child born, the Son given, the Wonderful Counsellor, the Mighty God, the Prince of peace." Call him, as another prophet instructs you, "JEHOVAH OUR RIGHTEOUSNESS:" and know that in thus "honouring Christ, you will honour the Father who sent him."

This then is my first answer ;

that in no respect whatever do we call you from God, but wholly and altogether to him; to him as the One true God, in opposition to all idols; to his law as fulfilled in Christ, and directing you to him; and to his Gospel as the completion and consummation of all the wonders of his love. In as far as we call you from your present course, it is solely from types and shadows to the substance and reality. You remember that at the moment of our Lord's death the vail of the temple was rent in twain, and the most holy place was laid open to the view of all who were worshipping before it. The way into the holiest being thus opened to you all by God himself, we invite all to enter in with boldness, and assure you in God's name that you shall find acceptance with him.

The next thing which we proposed to shew was, that our authority for calling you thus to Christ is not founded on such prophecies or miracles as might have issued from an impostor, but on such as it was impossible for an impostor to produce.

Consider the prophecies: they were not some few dark predictions of mysterious import and of doubtful issue, uttered by our Lord himself; but a continued series of prophecies from the very fall of Adam to the time of Christ; of prophecies comprehending an almost infinite variety of subjects, and those so minute, as to defy all



concert either in those who uttered, or those who fulfilled, them. A great multitude of them were of such a kind that they could not possibly be fulfilled by any but the most inveterate enemies. Who but an enemy would have nailed him to the cross, or pierced him to the heart with a spear, or offered him gall and vinegar to drink, or mocked and insulted him in the midst of all his agonies? Do not these put his Messiahship beyond a doubt? I will mention only one prophecy of Christ himself; but it is such an one as no impostor would utter, and no impostor could fulfil. What impostor would rest all the credit of his mission on his being put to a cruel, ignominious, and accursed death, and rising from the dead the third day? Or if an impostor were foolish enough to utter such a prophecy, how, when he was actually dead, could he fulfil it? But the whole Scriptures predicted these things of Jesus, as Jesus also did of himself: and the exact fulfilment of them proves beyond all reasonable doubt his true Messiahship.

Consider the miracles also: these were beyond all comparison greater and more numerous than Moses ever wrought. The healing all manner of diseases was the daily and hourly employment of the Lord Jesus for the three or four years of his life. The whole creation, men, devils, fishes, elements, all obeyed his voice; and at his command the dead arose to

life again. But there is one miracle also which in particular we will mention. Jesus said, "I have power to lay down my life, and I have power to take it again:" and the former of these he proved by speaking with a loud voice the very instant he gave up the ghost, shewing thereby that he did not die in consequence of his nature being exhausted, but by a voluntary surrender of his life into his Father's hands. And at the appointed time he proved the latter also, notwithstanding all the preparations made to defeat his purpose, all which proved in the issue the strongest testimonies to the truth of his word. But would an impostor have pretended to such a power; or when actually dead, could he have exercised it? And, when the interval between his death and resurrection was to be so short, would not the stone, the seal, the watch, have been sufficient to secure the detection of the imposture? Further, would an impostor have undertaken to send down the Holy Ghost after his death for the purpose of enabling his followers to speak all manner of languages, and of working all kinds of miracles; or if he had predicted such things, could he have fulfilled them? Judge then whether here be not ground enough for that faith which we call you to exercise towards him? If there be not, how do you prove the divine authority of your own law-giver? In point of testimony,

great as was that which proved the divine mission of Moses, it was nothing when compared with that which substantiated the Messiahship of Jesus. We therefore confidently call you to believe in him, and to embrace the salvation which he offers you in the Gospel.

But there is one great argument which we have reserved till now, in order that it may bear upon you with the greater weight. We declare to you then, in the last place, that, in calling you to Christ we have the express command of God himself.

Moses, in chapter xiii. of Deuteronomy, bids you, as we have seen, not to listen to any false prophet: but in chapter xviii. 18, 19. he most explicitly declares that a Prophet should arise, to whom you should attend. Hear his own words: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Now I ask you, who is the prophet here spoken of? Where was there ever, besides Moses, a prophet that was a Mediator, a Lawgiver, a Ruler, a Deliverer? Was there ever such an one except Jesus. And was not Jesus such an one in all respects? Yes; he has wrought for you not a mere temporal deliverance like Moses, but a

spiritual and eternal deliverance from sin and satan, death and hell: he has redeemed you, not by power only, but by price also, even the inestimable price of his own blood. Having thus bought you with his blood, he ever liveth in heaven itself to make continual intercession for you. A new law also has he given you, "the law of faith," in conformity to which he enjoins you to walk, and by which he will judge you in the last day. Of this blessed person all your own prophets have spoken; and this very Moses, in whom you trust, declares to you, that, "if you will not hear and obey this prophet, God will require it of you." When therefore you plead the authority of Moses, we join issue with you, and say, *Be consistent*. Renounce false prophets, because he bids you: but believe in the true Prophet, whom God according to his word has raised up to you, because he bids you. Let his authority weigh equally with you in both cases: and then we shall not fear, but that you will embrace the salvation offered you in the Gospel, and be the spiritual children, as ye already are the natural descendants of believing Abraham. "Abraham looked forward with eager expectation to see the day of Christ, and saw it, and was glad." May ye also now see it, and rejoice in him as your Saviour for evermore!

It is for your partiality in this respect that God has punished you now these 1700

years, and is punishing you at this day. He told you, "He would require of you" your rejection of this Prophet; and he has required it more severely, than he has all your other sins ever since you became a nation. O repent of this evil, and turn to God in his appointed way; so shall his wrath be turned away from you, and "you shall be saved in the Lord with an everlasting salvation."

We cannot conclude our subject without suggesting a suitable improvement of it to our Christian brethren.

As the Jews were constantly assailed by idolaters who sought to draw them from the worship of the true God, so are you by infidels, or worldlings, to draw you from the belief or practice of the Gospel. But do infidels assault you? Ask them whether their objections, all of which arise from ignorance alone, are sufficient to invalidate all the evidences which may be adduced in support of our religion? If not, then "hold fast the profession of your faith without wavering." Do worldlings tell you that God does not require you to renounce the world, and to give yourselves up entirely to him? Ask them what proof they can give, that God has authorized them to set aside the plainest declarations of his word. You may expect at least that they shall be possessed of miraculous and prophetic powers, or else they have not so much as the sem-

blance of true prophets. But even if they had these powers and displayed them evidently before your eyes, yet ought you not to regard their counsels, because they seek to turn you from God to a poor perishing and worthless idol; from God, who has redeemed you by the blood of his only dear Son, and given you all things in and with him, to an idol, that has never done any thing for you, nor ever can. Be firm therefore, even though your father or your mother, your brother or your sister, or even the wife of your own bosom, should seek to turn you from the Lord. Your plain answer to them all is, "Whether it be right to hearken unto you more than unto God, judge ye." Whatever temptations they offer, or menaces they employ, let nothing induce you to draw back from following the Lord fully. "Be faithful unto death; and he will give you a crown of life."

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LETTER ON THE  
PASSAGE OF THE RED SEA  
BY THE  
CHILDREN OF ISRAEL,  
IN THEIR ROUTE FROM EGYPT TO  
MOUNT SINAI.

*To the Editors of the Jewish Expositor.*  
Gentlemen,

IF the little tract accompanying this letter suits your work, you are perfectly welcome to insert it. If not, I will thank you to return it to my address. Only *should* you accept it, I wish it *not* to be



*curtailed* or abridged, or *altered in any way*, as it is one of a series of little essays on scriptural subjects, which, should they not suit you, I may probably publish in a volume together.


The following little account will, I believe, be the best preface to my tract. Having sometime ago, in the voluminous works of the laborious Jesuit missionaries, met with many curious essays of the learned and indefatigable Father Sicard, written during his long residence in Egypt, with a view to the intended work on the Antiquities of Egypt, which he did not live to finish; I was particularly pleased with his letter on the passage of the Red Sea; and thought much of the substance of it might be interesting to English and Protestant readers. I therefore drew up the following account, still retaining the form of a letter; and where any information peculiarly apposite occurred from other sources, I occasionally introduced it.

To the reader who likes to trace his author's authorities, I will in the first place point out Father Sicard's letter on the passage of the Red Sea in "*Lettres Edifiantes et Curieuses*," tom. v. pp. 151. to 272. as the *whole basis* of my narrative. The additions are chiefly from the account of Josephus, in his *Jewish Antiquities*, and a few passages from his *Letter to Appion*. I have likewise referred to Park-

hurst's and Buxtorff's *Lexicons*, Taylor's *Hebrew Concordance*, the *Hebrew Scriptures*, and Wells' *Scripture Geography*. Denon's, and Pococke's, and Norden's *Egypt*; Drs. Adam Clarke, Gill, and Henry's *Notes on the whole passage*, with Saci's *Bible*, I have likewise consulted. I myself felt a double interest in Father Sicard's account, from the high terms in which Denon speaks of his geographical accuracy; and from the frequent use of the learned Jesuit's charts and observations to the celebrated geographer d'Anville.

I am, &c.

MARY ANNE

 SCHIMMELPENNINGK.  
*Berkeley Square, Bristol.*

*Grand Cairo, April, 1720.*

My dear Sir,

I AM just returned from a little excursion from Cairo to the monasteries of St. Anthony and of St. Paul the Hermit. The object of my expedition was, to make an accurate research as to the precise route pursued by the tribes of Israel, when, in obedience to the command of the Lord, they departed from Egypt, and by a stupendous miracle of his power traversed the bed of the Red Sea.

Though scarcely recovered from the fatigues which travelling always presents in these semi-barbarous regions, I now sit down to impart to you my observations: for though the enquiry be merely historical and geographical, yet in this



age of superficial criticism and cavilling infidelity, no information can be considered absolutely either useless or uninteresting, that affords an additional manifestation of the perfect accuracy and scrupulous fidelity of the venerable inspired record. That holy record, which the more assiduously we examine, the more clearly and certainly shall we discern, that in the very least things, even as in the most momentous, its word is unerring; and its declarations infallible and unmixed truth.

I felt the more interest in my little tour, from a conviction that every writer, whether ancient or modern, Jew or Christian, who has yet touched upon the subject, has entirely mistaken the course pursued by the Israelites: and that, owing to not having visited the spot, or having had a thorough acquaintance with the geography of Lower Egypt. Otherwise their course must long ago have been precisely ascertained; being absolutely determined by the accurate though brief notices of the infallible and sacred text.\*

I accompany my letter by a chart which I myself drew upon the spot. It may interest you to compare both with the relation of the inspired historian.†

In the first place, I set out with professing that the Egyptian Pharaoh, who reigned

at the period of the departure of the Israelites, must have resided at Memphis.\*

The sacred text asserts, that Moses, yet an infant, was exposed in a cradle of bulrushes on the waters of the Nile;† and that through divine Providence, it drifted to the very spot in which Pharaoh's daughter (whom Josephus calls ‡ Thermutis) was walking, and was about to bathe. This proves, that the place where Moses was born, could not be far removed from the then capital of Egypt; the site of which also must necessarily have been below, or nearer the mouth of the Nile, than the spot of which Moses was a native.§

Now this combination of circumstances can only accord with Memphis; and by no means applies to Tanis, or any other of the cities, which have been recognized as royal residences under the reigns of the Pharaohs. Heliopolis, now called Mataria, and which is almost close to Girge, or Cairo, I assume to be the birth place of Moses. Josephus, in his second book against Appion, expressly declares it to be an admitted fact, and established by the most ancient and authentic Egyptian historians, that Moses was born at Heliopolis. Nay, even Appion himself, is asserted by Josephus to have maintained, that the

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\* Sicard Passage de la Mer Rouge.

† Pere Sicard.

\* Exod. ii. 3—5.

† Jos. Antiq. lib. ii. cap. 5.

‡ Pere Sicard.

Egyptians entertained the same opinion from time immemorial. On the other hand nothing can be more clearly and indisputably ascertained, than that Memphis was not only situated rather lower, but upon the opposite shore of the Nile to Heliopolis. Herodotus, Antoninus, Pliny, Strabo, Diodorus, and generally all the historians and geographers of antiquity, unite in assigning to Memphis a situation on the western bank of the Nile, precisely opposite to the Egyptian Babylon, whose site is on the east of that river. Strabo, lib. xvii. p. 555. expressly places the pyramids at the distance of forty stadia from Memphis. "At the distance of forty stadia from Memphis," says he, "is a little elevation, on which are several pyramids, which were places of sepulture to the Pharaohs of Egypt."\* Pliny likewise describes them as being at the utmost only 6000 paces removed from the said city. Pliny, lib. xxxvi. cap. 12. says, "the three great pyramids are situated between Memphis and the Delta; they are at the utmost 4000 paces distant from the Nile, and 6000 from Memphis."† Diodorus asserts, that Memphis is situated but a very little above

the Delta; and Strabo exactly determines its position; namely, *trium schœnorum*, and to the west of the Nile. He also adds, that Memphis stood on the opposite shore and directly over against Babylon. Diodorus, p. 52. speaking of one of the Egyptian Pharaohs, asserts, that "In order to build Memphis, he made choice of the most commodious and desirable spot in all Egypt; which is, that where the waters of the Nile, separating into various branches, forms what is termed the Delta."\* Again, Strabo, lib. xvii. p. 555. observes, "The city of Memphis, which is the royal residence of the Egyptian Pharaohs, is not far off, being only removed three schœni from the Delta."† He adds, that from Babylon the pyramids are distinctly visible. They are, continues he, on the side of Memphis, and not far off. And Stephen of Byzantium declares, speaking of Latopolis, that it was a suburb of Memphis, and situated very near the pyramids. "Latopolis," says he, "a city of Egypt, but little distant from the pyramids, is in truth, properly speaking, only a suburb to Memphis."‡

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\* Ex omne eam terra locum elegit commodissimum ubi Nilus in plures alveos Delta à figurâ nuncupatum efficit. *Diod. p. 32.*

† Propinqua est enim etiam Memphis Ægyptiorum regia tribus schœnis à Delta dissita. *Strab. lib. xvii. p. 555.*

Hinc pyramides quæ apud Memphim sunt in ulteriore regione manifeste apparent quæ quidem propinque sunt. *Strabo, lib. xvii. pp. 555.*

‡ Leteuspolis urbs Egypti est vero

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\* Quadraginta stadiis ab urbe est montanum quoddam supercilium in quo sunt multæ pyramides, Regum sepulturæ. *Strabo, lib. xvii. pp. 555.*

† Reliquiæ tres (nempe pyramides) sitæ sunt inter Memphim oppidum et quod appellari diximus Delta, à Nilo minus quatuor millia passum a Memphi sex. *Plin. lib. xxxvi. cap. 12.*

From these as well as from numerous other authorities which might be cited, it evidently appears, that Memphis stood on the site of the present Girge, whilst the Egyptian Babylon occupied the position of Old Cairo. Both were situated on the borders of the Nile. Memphis on the west, and Babylon on the east.\*

Another decisive, though only circumstantial proof, clearly shews the residence of the Egyptian Pharaoh to have been at Memphis, and not at Tanis. Amongst the plagues with which it pleased the Lord to afflict the Egyptians, previous to the deliverance of the Israelites, is recorded that of a grievous flight of locusts, who suddenly appeared in such unprecedented numbers, as at once to desolate the whole land. So that it might be said of them in the words of the prophet, that the garden of Eden was before them, and behind them a desolate wilderness. These insects cannot, without violence to the sacred text, be supposed to have peculiarly spared the lands and gardens of the reigning Pharaoh. Since we hear that in his consternation he had immediate recourse to Moses; and it appears that at the fervent and effectual prayer of this servant of the Most High, the Lord commissioned a strong westerly wind to arise, which dissipated the locusts, and

swept their multitudes into the Red Sea. Now how can this relation be made to correspond with the situation of Tanis, which stands upon the isthmus, and is nearly thirty leagues north of the Red Sea. Had the royal residence been at Tanis, according to the commonly received idea; a southern wind would have been necessarily requisite to blow them into the Mediterranean, which is only six or seven leagues from that city; for a westerly wind, at that place, would not have blown them into any sea.\*

Three points are distinctly and decisively stated in the sacred writ. The Israelites reached the shore of the Red Sea on the third day from their departure: They crossed the bed of the Red Sea: They went to Mount Sinai. These three established facts we must take as our guides.\*

Now in order to enter Palestine from Tanis, you actually do not cross the Red Sea at all. Tanis being situated upon the isthmus, the route is perfectly easy, plain, and straight forward: and in point of fact, lies the whole way upon one vast smooth expanse of level plain. And the three leading circumstances which we must receive as unalterably fixed points, become yet more inexplicable, upon the supposition that the march of the Israelites commenced from Elephanta, Tinis, Bubaste, Mendes, Saïs,

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pars Memphidis juxta quam pyramides sunt. *Steph. Byzant.*

\* Pere Sicard.

\* Pere Sicard.



Xiis, Sebannytus, or any other of the imperial cities, which history records as having been the successive residences of the Egyptian Pharaohs. For there is not one of those cities, from which it would be possible to reach that part of the shore of the Red Sea opposite Mount Sinai, in less than six, or more probably eight days. Whereas we shall find a perfect accordance of local circumstances, with the relation of holy writ, if we assume the exodus of the children of Israel to have begun at Memphis.\*

Taking the Scripture as a guide, we in the first place learn, that Moses declared to Pharaoh, that the Lord required the Hebrews to depart three days' journey into the wilderness to perform a sacrifice. We are also informed that Moses and Aaron were abruptly called for by Pharaoh at night, and required to depart instantly with their whole nation. A command (which although not issued till after midnight, at which hour the first-born were slain) they had not only received, but they had actually carried into execution, by day-break. Now this can only be possible in the supposition, that all the tribes of Israel were already assembled in some vast plain, but little distant from the residence of Pharaoh.

And accordingly, it does appear, (Exod. xii. 37, 38.) that all the hosts of Israel, with their

wives, children, and cattle, and a vast mixed multitude decamped, beginning their march from Rameses; and arrived in three days upon the shore of the Red Sea opposed to Mount Sinai. The sacred writ distinctly marks their three encampments; namely, Succoth, Etham, and Phi-Hahiroth, close upon the borders of the sea. The urgency of quitting Egypt as soon as possible, did not allow any prolongation of their encampments beyond the necessity of the night's rest. It also appears that on the third day, having the sea immediately in front, and being hemmed in, both on the right hand and on the left, by tremendous and inaccessible mountains (as Josephus expresses himself) their hearts sunk within them; and in the bitterness of disappointment and despair, and in culpable unbelief of that merciful Lord, who had wrought so many prodigies in their favour, they began to reproach Moses with leading them into an inhospitable desert, purposely to betray them to Pharaoh. For they well knew, that this despotic monarch, apprehending their secret intention of finally departing, had originally resolved to forbid them from taking their families or cattle; they therefore concluded, that if at length he had commanded them to set out, he no doubt fully contemplated the impossibility of their final departure. Egypt has emphatically been termed the mother of geometry, as well as,

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\* Pere Sicard.



generally speaking, of the other exact sciences; and it is not to be imagined that Pharaoh was so little conversant with the geography of his own empire, as not to have been perfectly aware of the perplexity in which they would find themselves, when surrounded by the ocean and inaccessible mountains; nor could it be supposed that he had not contemplated (in the event of their return being delayed) the ease with which he might march after them, and wreak upon them at leisure the effects of his vengeance, under circumstances which afforded no human probability of escape.\*

Before I make my application of these circumstances, we must first establish the site of Ramesses itself. A place celebrated (Gen. xlvii. 11.) as the munificent gift of the then Pharaoh to Jacob and his posterity; secondly, (Exodus i. 11.) as the site of one of the treasure or fortified cities built by the Hebrews for Pharaoh; and which both Josephus himself, and the Egyptian historians whom he cites, represent them to have afterwards so powerfully strengthened; and lastly and most of all, Ramesses is especially celebrated as being the place of rendezvous whence the whole hosts of Israel decamped†

on their departure from Egypt.\*

Without doubt the ancient Ramesses stood upon the site of the present Bessatin; a little village three leagues distant from Old Cairo, at the east of the Nile, and situated in the midst of a vast sandy plain, extending two leagues from Old Cairo to Mount Tora, and one league from the Nile to Mount Diouchi. No person who has resided any time in Egypt, can be ignorant, that generally speaking, all the Jews in that country, but more especially those of Cairo, have from time immemorial uniformly buried their dead at Bessatin. This custom is inviolable, except when poverty renders it impossible to carry the corpse from a remote distance. Now to all those conversant with Jews, and who have had opportunities of observing their adhesive attachment to the customs and traditions of their ancestors, this circumstance must amount nearly to a demonstration, that their adherence to that spot, originates, as they themselves declare, in the wish to sleep with their forefathers, and to

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many persons have interpreted to be Tannis; but why does not appear, since the Hebrew root *pyr* only occurs once in the Bible; viz. in Isaiah xxxiii. 20. and in that place, it means removing or taking down the stakes of a tent, which is a sense precisely applicable to the case in point. So that the verse in the seventy-eighth psalm might, I apprehend, be properly rendered, "How he wrought his signs in Egypt and his wonders in the field of removal or striking of tents."

\* Pere Sicard.

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\* Pere Sicard.

† This plain too, may not improbably have been the scene of many of the prodigies which preceded the departure of the Israelites. David, in the seventy-eighth psalm, speaks of the wonders of the plain of Zoan; which

mingle their own ashes with theirs.

This tradition too, appears authorized by the etymology of very many names (still retained amongst the Arabs) of several places in the vicinity, and indeed almost surrounding the cemetery of the Jews. The rock, for example, on the summit of Mount Diouchi, which is just opposite Ramesses, they call *Majanath-Moussah*;\* or *Place where Moses communed with God*. A spot where Moses very probably, on quitting the presence of Pharaoh, might be wont frequently to pray for the deliverance of his people. Another, and a not less plausible instance, is that an elevated spot on the ridge of Mount Torah has no name but *Mera-vad-Moussa*, or *the habitation of Moses*; and accordingly it is precisely the situation best calculated for surveying the whole encampment of the tribes of Israel below.†

Thirdly, this hypothesis is farther confirmed by the name of the ancient city of Babylon. This was situated just opposite to Memphis, and on the borders of the Jewish territory; and this was the place where probably the Egyptian taskmasters were placed, to superintend the labours of the Hebrews. Now the very name of Babylon, from בבל Babel, we

all know signifies *confusion*.\* It seems therefore peculiarly appropriate to a city intermediately situated between the Hebrews and the Egyptians. A city in which the two nations must have been intermingled, and in which their various tongues, as well as their various religious rites, must have been confounded. So that it could no more be said of the inhabitants of the Egyptian Babylon, than of the presumptuous architects of Babel, that they were of *one lip*, which is the precise phrase used in the Hebrew original (Gen. xi. 1.) to denote probably the unity of religious confession, yet more than the uniformity of their language.†

In truth Bessatin, or the plain of Ramesses above mentioned, is not only the place positively asserted by Scripture to be the one whence the hosts of Israel commenced their march, but it must also have been that, whence they assembled from the whole of Egypt, and where they must have spent some time under tents, according to the present custom of the Bedouins,‡ whilst Moses interceded with Pharaoh in their behalf,

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\* Father Sicard cannot have been ignorant that the Egyptian Babylon was built by Cambyzes, with whose invasion the reigns of the Pharaohs terminated. He must then mean to say that Cambyzes probably fixed upon the name of Babylon, not only in commemoration of the conquest of Babylon by the Persians, but likewise from the remembrance of the circumstance of its position.

† Pere Sicard.

‡ See accounts of the Bedouins in Denon's Egypt, or in any other oriental traveller.

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\* Father Sicard must be entirely answerable for the *Arabic* names and their translations, the writer of this article being unacquainted with the language.

† Pere Sicard.

and whilst some at least of those stupendous miracles were wrought which filled the Egyptians with such consternation, and made them finally desire the speedy departure of the children of Israel. According to sacred writ, the number of combatants in the hosts of Israel amounted to six hundred thousand. At the highest computation we can scarcely reckon the old persons, women, and children, at above three times that number; which would bring the whole amount to about two millions and a half. Now the whole of this immense multitude, might with perfect ease encamp on the plain of Ramesses. I have myself made the calculation upon the very spot. Allow me to present to you the result of my observations. The plain is one league wide; namely, from Mount Diouchi to the Nile: and two leagues long; from its commencement at Cairo to its termination at Mount Torah. Two leagues are 6000 geometrical and 12000 common paces. Now if a rank of 2000 men were drawn up in a space of this length, there would be precisely six clear paces between man and man; and if in its width, which is 3000 geometrical paces, there were 1200 files, each of which consisted of 2000 men, having five paces from file to file; it is evident the two millions and a half would be commodiously encamped. And each man being distant six paces one way and five the other, from his neigh-

bour, the intervening spaces would be amply sufficient for their flocks, beasts of burden, and camels; which are always used in this country to carry the tents, beds, kitchen utensils, and all other baggage necessary to an encampment.\*

The plain of Ramesses indeed appears peculiarly suited to such a purpose. Extending along the banks of the Nile, it must have been particularly commodious, as affording means of obtaining an ample supply of water, as well as an abundance of provisions, by means of the multitude of barks which are continually plying up and down the river laden with the produce of this rich land. The plain too is one uninterrupted expanse of sand, and consequently completely adapted for pitching tents, and forming an encampment. It must ever have been uncultured and sterile. Consequently this immense assemblage of people could neither incommode any one nor injure any crops, since in truth it could never have been either inhabited, or susceptible of cultivation. It is only separated from the royal city of Memphis by the bed of the Nile; so that Moses might most readily, and in a very short space of time, both visit the Pharaoh's court and return to give his orders to the Israelites.†

We should in vain search throughout the whole of Egypt for any other plain, in which

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\* Pere Sicard.

† Ibid.



all these circumstances are united, as they evidently are in the plain of Ramesses. When I say the whole of Egypt, I understand that part of Egypt which lies to the east of the Nile, and is situated between it and the Red Sea. And that the rendezvous appointed by Moses to the children of Israel must necessarily have been on that side is obvious; for how would it have been possible for that immense multitude, with their beasts and baggage, to have crossed the Nile, on the day of their departure? Much less could it have been so, under the actual circumstances which after such long protracted obstacles, rendered it at last so sudden. The sacred text speaks of a departure hasty and precipitate; but yet with perfect order, and without confusion; filing off in a plain road, in which it does not appear that the people of God found any obstacle.\*

I now proceed to the consideration of the road which the Israelites must have pursued, in order to reach the Red Sea in Ramesses in three days.†

The first institution of the Passover was at Ramesses. The lintels and posts of the doors of the tents forming the encampment of the Israelites, were marked with the blood of the lamb. The exterminating angel passed over, and slew the first-born of the Egyptians; but left the Israelites uninjured. Consternation spread on every

side, penetrating even into the recesses of the palace. Pharaoh, seized with horror and alarm, called Moses; and peremptorily commanded him to depart instantly with all his people. Now the position of Memphis and Ramesses allow, without any difficulty, a supposition, that Moses might be sent for, receive the order, and carry it back to the camp in less than one hour. This time amply suffices to send from Memphis to Ramesses, to go to Memphis, and return to Ramesses. The Hebrews, favoured by the moon, then at the full, immediately went to Memphis and to Latopolis; a rich and considerable suburb of the imperial city, which was chiefly inhabited by the nobility and chief officers of the court, and demanded gold, silver, and raiment, as the condition of their departure.\* The English translation of this passage represents the children of Israel as *borrowing* them of the Egyptians, and the latter as *lending*, (Exod. xii. 35, 36.) but let me here observe, that the original Hebrew root שאל, from which both words are derived, does not necessarily convey any such idea.† They

\* Pere Sicard.

† In truth, has not our venerable translation (in this instance) adopted the *least* obvious, and certainly by far the *least usual*, sense of this root? If the reader will turn to Taylor's Concordance, he will perceive, that the root שאל bears the sense of *asking a favour, demanding, requesting*, &c. &c. in instances so numerous, as to occupy *five whole columns* of that elaborate folio: and that the instances in which it is construed to *borrow* or *lend*, do not exceed



might be better translated by the words *demand* and *gave*. It seems more consistent with the original, to understand that the Israelites, as a condition of their departure, insisted on that assistance from the Egyptians, which at the utmost was but a very small part of the compensation and wages they were justly entitled to, for their daily labours; and which had been so long and so unjustly withheld by their oppressors.

The Egyptians, anxious to be quit of them on any terms, immediately and liberally supplied their utmost demands, and at day-break the whole

army was ready to march. Not having had time to bake the bread necessary for their journey, the Israelites contented themselves with hastily wrapping up their dough, unfermented as it was, in their cloaks; which makes me suppose that the cloaks of the ancient Israelites were pretty much such as the Arabians now commonly use.\* The Arab cloak is one long and broad piece of cloth, like a scarf. It is furnished at both ends with running strings, so that either the whole or else one end only may be drawn up into a bag. Thus provided the army of Israel awaited the signal of their departure from Moses. For they had in this position the choice of two roads, both of which lay before them, and which are the only two leading from Ramesses towards the Red Sea. The one lies in the valley between Mount Diouchi and Mount Tora, and leads to the shore of the Red Sea opposite Mount Sinai. The other is the wide plain extending from Babylon to Arsinoe, now Suez. The latter was the shortest and the most easy: proceeding in one level plain over the Isthmus of Suez, into Arabia. Under present circumstances Moses, however, determined upon the first route. He well knew the character of the Pharaoh. That suspicious prince would never have allowed his slaves to pursue a road offering so ready a

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eight examples, these included. In like manner, in the succeeding verse, the word rendered "*spoiled the Egyptians*" might with equal fidelity have been translated "*took from the Egyptians*," which is the translation given to the same root *לָקַח* in Gen. xxxi. 9. and xxxi. 16. I apprehend the translation of the passage should run thus, "And the children of Israel did according to the word of Moses, and they asked of the Egyptians, jewels of silver, and jewels of gold, and raiment; and Jehovah gave the people favour in the sight of the Egyptians, and they gave unto them, and they took '*them*' from the Egyptians." Dr. Adam Clarke, Taylor in his Concordance, and Dr. Gill, all agree in thus rendering the passage. The Vulgate expresses it, "*et petierunt ab Ægyptiis*," and the celebrated Port Royal Bible of Saci, which in so many instances corrects the Vulgate, follows the same reading, "*ils demanderent aux Égyptiens*." Josephus says nothing of *borrowing or lending*, but expressly declares, "That the Egyptians even made them presents, some from their impatience to get rid of them, others from their long habits of associating familiarly together, and some shewed by their tears that they even repented of their bad treatment of them."—*Jos. Antiq.* lib. ii. cap. 11.

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\* See Dr. Shaw's account of the Arab dress. See Dr. A. Clarke's notes on the departure of the Israelites.

means of escape; since in three days they would have arrived beyond the bounds of his empire, and consequently have been placed beyond the grasp of his power. Moreover, Moses had distinctly declared to Pharaoh, that he was going three days' journey into the wilderness, to sacrifice those very animals, which the Egyptians revered and worshipped as gods. But the road from Babylon to Arsinoe could by no means be termed a wilderness, since it was in truth the most frequented route in all the empire, and the grand medium of communication between Egypt and the east.\*

It has been generally imagined (and that too by men of learning) that the Israelites marched straight to Suez; and that without any assignable reason, and just as they were quitting Egypt, they marched back again; and as it should seem, merely for the pleasure of crossing the Red Sea. And this march has been imagined through the defile, leading from Suez south to Baal-Zephon; which is skirted on the one side by the Red Sea, and on the other circumscribed by steep and inaccessible rocks; leaving a passage so narrow, as scarcely to allow twenty men to walk a-breast. The march of an army through this defile is, I will not say merely improbable, it is altogether chimerical, and that in the highest degree; nay, in the time spe-

cified, it is altogether impossible.

Moses then took the other road between Mount Diouchi and Mount Torah; pursuing it without turning at all out of his way; by which means alone, the hosts of Israel could reach the shore of the Red Sea in three days.

[To be continued.]

LETTER FROM "ONE OF THE  
SECOND TRIBE."

No. XV.

To the Editors of the *Jewish Expositor*.

Gentlemen,

THE subject to which I shall call the attention of your readers now is by no means uninteresting. Many of the commands of God to his people of old, appear to be mere arbitrary impositions, without any other use than that of subjecting their wills to his. But I doubt whether there be one single law that will fairly bear this construction. The reasons of many are not known to us, and perhaps were not fully understood by the Jews themselves: yet we cannot doubt but that if God had been pleased to explain them fully to us, we should have seen as much wisdom and goodness displayed in those which are at present unintelligible to us, as in others which we understand. The command to give rest to the land every seventh year, when the extent of country was so disproportionate to its population, must appear exceeding strange to those who

\* Pere Sicard.

have not duly considered it. The generality of persons would account for it perhaps from its being conducive to the good of the land, which would be too much exhausted, if it were not permitted occasionally to lie fallow. But this could not be the reason: for then a seventh part of the land would most probably have been fallow every year, and not the whole at once. Moreover, it would not have been suffered to produce any thing which would tend to counteract the main design; whereas all the seed that had been accidentally scattered on it during the harvest, was suffered to grow up to maturity. Nor can the idea of being fallow be applied with any propriety to the olive-yards and vineyards, which, though not trimmed and pruned that year, were suffered to bring all their fruit to maturity. We must look then to some other source for the reasons of this appointment. Those which appear the most probable and most important, it is the object of this paper to set before you.

The ordinance itself is fully stated in the twenty-fifth chapter of Leviticus:\* and it was given to the Jews, First, *To remind them, that God was the great Proprietor of all.*

In the 23rd verse, God says to his people, "The land is mine." And it was his: he had dispossessed the former in-

habitants and had given it to his own people, assigning to every tribe its precise district, and to every family their proper portion. This they would have been likely to forget in the space of a few years; and therefore, as the great Proprietor he specified the terms on which he admitted them to the possession of his land, reserving to himself the tithes and first-fruits, and requiring the whole to be left uncultivated and common every seventh year. Thus the people would be reminded from time to time that they were only tenants, bound to use the land agreeably to the conditions imposed on them. Instructive as this thought was to them, it is no less so to us. Indeed, we should never for one moment lose the remembrance of it. The whole world is mine, says God, and thefulness thereof.\* Nay more, "Our very bodies and spirits are his:"† and consequently, all that we are, and have, should be used for him, and be entirely at his disposal. Of what incalculable benefit would it be to have our minds duly impressed with this truth! How would it lay the axe to the root of all those evils which arise within us from the diversity of our states and conditions in the world! Pride in the attainment of earthly things, anxiety in the possession, and sorrow in the loss of them, would be greatly moderated. Instead

\* Read ver. 1—7. and see also Exod. xxiii. 10, 11.

\* Ps. xxiv. 1. and 1. 12.  
† 1 Cor. vi. 20.



of being agitated with the keen sensibilities of an owner, we should feel only a subordinate interest, like that of a steward: we should be neither elated with prosperity, nor depressed with adversity, but in every change should be satisfied, if only we were sure, that we had done our duty, and that no blame attached to us.

In the next place the ordinance was given *to keep them from earthly mindedness.*

When our corn and wine are multiplied, we are apt to be thinking how we may treasure them up, rather than how we shall employ them to the honour of God. To counteract this sordid disposition, God provided, that, when he had given his people the richest abundance, they should think only of the temperate and grateful use of it, and not of amassing wealth. By this ordinance he said to them, what he says to us also, "If riches increase, set not your hearts upon them." He would have us live above this vain world; and not, when running for such a prize, be "loading our feet with thick clay."\* If we could have the reasons of God's dispensations fully revealed to us, I have no doubt but that we should find that He has this end in view, when he sends us one bereavement after another: He does it, I say, that we may learn to "set our affections on things above, and not on things on the earth."

The ordinance was given yet further *to lead them to trust in him.*

Like the rich fool in the Gospel, they would have been ready to say, "Soul, thou hast much goods laid up for many years; eat, drink, and be merry." But God is jealous of his own honour. He will not endure that we should "say to gold, Thou art my hope; or to the fine gold, Thou art my confidence." Indeed he not only denounces against such conduct his heaviest judgments, but sets forth in most beautiful terms its practical effects.\* The cares of this world are as thorns and briers, which choke the seed which God has sown in our hearts, and prevent it from bringing any fruit to perfection. They also weigh down the spirits, and oftentimes prove an insupportable burden to the soul: whereas the person who has learned to confide in God, is always happy. "He knows in whom he has believed;" and is assured that he shall want no manner of thing that is good. Hence David not merely affirms that such persons are happy, but appeals to God himself respecting it; "O Lord God of hosts, blessed is the man that trusteth in thee." This was the state to which God designed to bring his people of old; and in it he would have all his people live, even to the end of the world. "I would have you," says he, "without carefulness;" "Be

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\* Hab. ii. 6.

\* Jer. xvii. 5, 6.

careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God which passeth all understanding, shall keep your hearts and minds in the love of God through Christ Jesus."

Further the ordinance was given to make them observant of his providential care.

When they saw that the sabbatical year was at hand, how forcibly would they be struck with the provision which God had made for it! They would have *three* years "to live on the produce of one single year."\* But when they saw their barns overflowing with the produce of the earth, and their presses bursting out with new wine, methinks they would say, This is the hand of God: we *will* love him; we *will* serve him; we *will* trust in him: we *will* shew, that we are not insensible of all his love and kindness.

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\* Commentators appear to me to mistake in supposing that the Sabbatical year began, like their civil year, in autumn: for then the sowing and reaping being brought within *one* year, the loss of that whole time would be felt only for two years: but if their year began, like their ecclesiastical year, in the spring, then they would of course not sow in the sixth year, nor reap in the eighth year: because they could not reap or sow in the seventh year: consequently they could only sow in the eighth year what they were to reap in the ninth. The language of the 22nd verse seems alone to require this interpretation; next to this interpretation, I should prefer that of making the words "three years," to signify "one year, and parts of two."

Such sentiments and conduct would tend exceedingly to exalt and honour God; and would very much conduce to the happiness of all. We are apt to think that there is great comfort annexed to the idea of wealth and plenty: but the comfort which a poor man has in receiving his pittance from the hand of God, far outweighs all that the rich ever felt in their unsanctified abundance. The more we enjoy God in the creature, the more we enjoy the creature itself.

Once more, the ordinance was given to *typify the felicity of heaven*.

Canaan was an acknowledged type of heaven: and this ordinance fitly represented the blessedness there enjoyed. All the land was common during the seventh year; and every person in it, whether rich or poor, a native or a foreigner, had an equal right to every thing in it. None were to assert an exclusive claim to any thing: none were to reap or treasure up the fruits of the earth; but all were to participate with equal freedom the bounties of heaven. What a delightful picture does this give us of that blessed state, in which there will be no distinction of persons, no boast of exclusive rights, no want of any thing to the children of God; but all will have "a fulness of joy at God's right hand, and rivers of pleasure for evermore." Even in the church below there was a little of

this, when "the disciples had all things common, and none said that any thing he possessed was his own;" but, in the church above, this will universally prevail, and endure to all eternity.

This subject, in its different bearings, affords us ample matter of instruction, first, *to the doubtful and undetermined Christian*. The Jews were required to sacrifice their worldly prospects for the Lord; and they were threatened, that, if they did not obey this ordinance, God would expel them from the land. This threatening too was executed in the Babylonish captivity according to the number of sabbatical years which they had neglected to observe.\* Shall Christians then be backward to exercise self-denial, or to sacrifice their temporal interests for their Lord and Saviour? Let them not hesitate between duty and interest: the calls, though apparently opposite, are indeed the same: if we sacrifice any thing for the Lord, he will repay us an hundred-fold. "If we will lose our lives for his sake, we shall find them: but if we will save them here, we shall lose them in the eternal world."

Nor is it less instructive *to the careful and worldly-minded Christian*. If the Jews, whose principal rewards were of a temporal nature, were taught

not to place their affections on earthly things, how much less should we! It is really a disgrace to Christianity, when persons professing godliness are as anxious after this world, as those who have no prospects beyond. Yet, how common is this character! Happy would it be for them if they would study our Lord's sermon on the mount; and learn from the very birds of the air to live without anxiety for the morrow.\* Not that they should neglect their earthly business, whatever it may be: but, in the habit and disposition of their minds, they should be content with such things as they have, and realize the prayer which they profess to approve, "Give us day by day our daily bread."

*To the fearful and unbelieving Christian* also, it gives most valuable instruction. On the command being given respecting the service of the sabbatical year, some are represented as asking, "What shall we eat the seventh year?" Now thus it is with many Christians who are anticipating evils, and questioning with themselves what they shall do under such or such circumstances? and fearing, that, if they proceed in the way of duty, they shall not be able to stand their ground. But the answer to such persons is, "Sufficient for the day is the evil thereof." We have no right to anticipate evils, at least not so to antici-

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\* Lev. xxvi. 33—35. with Chron. xxxvi. 20, 21.

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\* Matt. vi. 25—30.



pate them as to distress ourselves about them. All that we need to inquire is, What is the way of duty? True, to carnal minds we may appear to act absurdly, and to thwart our own interests: but the path of duty will always be found the path of safety. God is the same God as ever he was, and, if he call us to exercise faith on him, he will never disappoint us. Justly did Jesus reprove his disciples for fearing, when they had him in the same vessel with them. Let us remember, that he is embarked with us, and that they who trust in him shall not be ashamed or confounded world without end."

Nor is it less edifying to the *humble and believing Christian*. Did you ever, when exercising faith in God, find yourself disappointed of your hope? Did he ever leave you or forsake you? If the command have appeared formidable at a distance, have you not always found that your strength was increased according to your day, and that his grace was sufficient for you? Have you not found also that, though your obedience might be self-denying, it has always been productive of happiness? In short, are you not living witnesses of the truth and faithfulness of your Lord? Go on then, and be examples of a holy self-denying obedience. Prefer the performance of duty before worldly prospects, how lucrative soever they may appear; and let it be seen in you,

what it is to "live by faith on the Son of God, who has loved you, and given himself for you."

#### ON THE FORMATION OF LOCAL ASSOCIATIONS.

To the Editors of the *Jewish Expositor*.

Gentlemen,

I PRESUME there are but few among those congregations, which enjoy the faithful preaching of those glad tidings which proclaim pardon and peace to the weary and heavy laden, but what do produce some, who answer the description of the prophet, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him." Mal. iii. 16. Or in other words, who do meet together to offer up supplications to *Him* who hears and answers prayer, at stated times, either weekly or otherwise, according to their local circumstances, on some day in the week after their accustomed labours are ended.

Probably on many such occasions the persons present may not have had any one branch of the Christian cause prominently on their minds; their attention has perhaps been in a great measure limited to their own wants, temptations, and difficulties, or to their mutual edification and establishment in the faith; it is to be hoped indeed, that they did not altogether forget to "pray for the whole state of Christ's church

militant here on earth;" or generally for the extension of the boundaries of the Redeemer's kingdom, but here the matter has too often rested,—the poor Jews in particular, "of whom, as concerning the flesh, Christ came," and to whom, "were committed the oracles of God,"—if they have been at all mentioned, it has been but slightly and occasionally,—the throne of grace has never been assailed with holy ardour on their account;—"Return, we beseech thee, O God of hosts, look down from heaven, behold and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself." Ps. lxxx. 14, 15.

Again, it is probable there may have been many such occasions, when persons have met together and separated, without recollecting, that if each would cast in his weekly penny, when he was about to leave the place, or would only occasionally throw in his mite, as he could spare it for the work of the Lord, it might amount to a considerable sum annually, sufficient at least to afford something towards the instruction of a poor Jewish child, or towards printing a few *New Testaments* in their own language, for the use of those, who so carefully preserved the *Old* for us, and handed it down to us in its purity.

If these observations should meet the eye of any person accustomed to attend on such

occasions, and particularly where no particular branch of the Christian cause has already occupied the attention of his brethren, or where nothing has yet been done, in the way of contribution, to any of those institutions, having for their object the glory of God in the salvation of men, let me request attention to the subject of the Jews in particular; when they meet together to pray, let them pray for the scattered house of Jacob,—let them put together an offering for the Lord's work among them, even though it should be but a little,—if the offerer cannot bring "a bullock out of his house, or a he-goat out of his folds," if he is too poor even to afford "a lamb," yet the "two young pigeons," or even "the ephah of flour," without oil or frankincense, (Lev. v. 7. 11.) will not be rejected by *Him*, who delights in those who offer unto God thanksgiving, and pay their vows unto the Most High.

Who can tell what blessings the Lord would pour down upon the world at large, if the whole Christian church would plead with him in holy earnestness, and if each member would endeavour, according to his ability, to make it evident that his "servants take pleasure in her stones, and favour the dust thereof;" or as it is in the Prayer-book translation, "it pitieth them to see her in the dust." (Ps. cii. 14.) Surely then, it might be reasonably expected, that the

Lord would "arise and have mercy upon Zion; for the time to favour her, yea, the set time is come;" and that "so the Heathen" would also be excited to "fear the name of the Lord, and all the kings of the earth his glory." Ver. 13. 15.

There wants but little management to form the persons attending on such occasions, either by themselves, or in conjunction with others who might be disposed to lend their aid, into an association of this sort, or to conduct it when commenced. A small book ruled with fifty-two close columns, with a space for names, is all that is necessary, either for weekly or other stated contributions, or even to receive occasional ones, the heads of the columns being dated the days of the week on which it is usual to assemble; and one of the persons most commonly attending to be appointed Treasurer or Collector, to pay over the amount received annually to the Parent Institution.

If the force of example were necessary, I can speak of the good effect of one association of this kind from actual experience, which was began about seven years since. In the first book which received the names of its contributors, I find the following memorandum on the *object* for which it was commenced, and the few simple *rules* under which it was to act:—

—, *March 25, 1811.*

Among the various objects which at the present period engage the attention of Christians, the salvation of the children of Israel, the ancient people of God, seems one of no small importance.

It has pleased the eternal Jehovah, in whose hands are the hearts of all the children of men, to "stir up the wills of his faithful people" to attempt to promote the spread of his truth among these, our long-neglected elder brethren.— With this view a Society has been instituted, called "The London Society for promoting Christianity among the Jews," whose sole object is,—to endeavour to convince them that Jesus of Nazareth is the true Messiah.

The obligations of Christians in general to promote the spread of the Redeemer's kingdom, especially among them from whom they first received the oracles of God, and the object of that Society, as tending thereto, being considered, and appearing to be deserving of support, and of earnest supplication to the throne of grace, some Christian friends who attend the ministry of the Gospel at ——— Church, ———, have agreed to associate together for aiding the London Society in their endeavours.

And that such Society do consist of all such persons as shall contribute one penny a week or upwards.

That a Treasurer be chosen annually, who shall collect



the subscriptions, and transmit them to the Treasurer of the London Society.

That the annual or other Reports of the London Society be procured the earliest opportunity after they are published, and circulated among the members.\*

That the divine blessing on the means used for promoting the salvation of the Jews, be implored by the members of this Society.

During the seven years which have elapsed since this little Association commenced, upwards of sixty pounds have been raised and transmitted for the benefit of the Jewish cause, and though many of its members have now joined an association, formed in the same town, on a more enlarged scale, yet there is no doubt but that the subject of the conversion of the Jewish nation to the knowledge and belief of the true Messiah, has by its means been kept alive on the minds of many, who like Jacob wrestle with God and prevail, and is so impressed on their minds as not to be forgotten in days to come; and perhaps it would not be too much to hope, that the enlarged attention to the cause of the Jews in the same town, may have been granted in answer to the intercessions of those, who though chiefly among the poor of Christ's

flock, were in this respect properly a seed to serve him, who from time to time besought the Lord, to remember the house of Israel, and to dispose the hearts of his people to shew a greater measure of kindness to them, than they themselves were able to afford.

It will be obvious, that these hints apply to those little associations only, which may be connected with meeting together for prayer and praise, and are intended to point out a way, in which the smallest social religious circle may aid the cause, both by prayer and contribution. Nor does there appear to me to be any thing improper or inconsistent in the practice. It cannot surely be amiss, after supplicating the throne of grace, to offer to the Lord a small portion of that which he hath himself given; much better so than, "Be ye warmed, be ye filled." Under the Mosaic dispensation none approached the altar of the Lord without a gift. (Deut. xvi. 16, 17. xxvi. 1. 10. compared with Matt. v. 23, 24. Levit. xxiii. 38. with Matt. x. 42.) Let none however be excluded from the Society of those who meet together to pray, because he is really too poor to contribute; let this be guarded against,—let not the mind of any poor brother be in any degree wounded,—let it be remembered, contribution is only the *secondary* object on such occasions; there is many a poor disciple of the Lord Jesus, who must say with

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\* To which the "Jewish Expositor" was afterwards added, according to the rule of the Society allowing a copy for each collection of £2. 12s. per ann.

Peter and John, "Silver and gold I have none, but such as I have give I thee." Let him give his earnest supplications, for "the effectual fervent prayer" of such characters "availeth much" in the sight of God who searcheth the heart.

May it please God to pour down upon all his people, a more earnest spirit of grace

and supplication for the nation of Israel; and also stir their wills, even more abundantly, to contribute towards the attempt to turn away ungodliness from Jacob, by leading them to the knowledge of *Him*, who was declared to be "a light to lighten the Gentiles, and the glory of his people Israel," I am, &c. J

## PROCEEDINGS OF THE LONDON SOCIETY.

WE have much pleasure in announcing, that the Rev. P. Treschow, a respectable foreign Moravian minister, resident in England, has undertaken the office of Secretary for Foreign Correspondence to the London Society. As he is well versed in the languages of the Continent, we hope through his means shortly to establish an interesting and important correspondence with pious Christians on the Continent, on subjects connected with the great cause in which we are engaged.

We are happy to hear that a Lecture has been established by our friends at Norwich, on subjects relative to the conversion of the House of Israel.

A very able, animated, and affectionate Address to the Jewish nation, has just been published by the Rev. Melville Horne, to which we hope in a future number more particu-

larly to call the attention both of Jews and Gentiles. He has liberally presented the Committee of the London Society with two hundred and fifty copies, and has promised that any profit arising from the sale of the work shall be given to the Society.

The following tracts have lately been published by the Society for the use of the Jews:—

The Devout Israelite; or the History of Saul of Tarsus.

Useful Illustrations of the Law and the Prophets, extracted from the writings of a learned and pious Israelite, Saul of Tarsus.

The Triumphs of Jesus, as compared and contrasted with those of Mahomed; extracted from the Rev. T. Scott's Answer to Crooll's Restoration of Israel.

A Hebrew Tract; consisting of parallel passages from the Old and New Testaments,

placed in opposite columns. Extracted from the *Generatio Immanuelis* of Christian Meyer.

Substance of the Rev. C. Si-  
meon's First Address to the  
Jews, at Catherine Cree Church,  
Leadenhall Street.

EXTRACTS FROM THE JOURNAL  
OF THE REV. L. WAY.

*Deventer, Sept. 18.*

——— WE arrived at Deven-  
ter in good time—road excellent,  
being paved by Bonaparte with  
small Dutch bricks, set up edge-  
ways. On entering the open  
part of the town, I was much  
struck by the inscription of  
“*vigila*” under the clock, in a  
very curious tower of the church,  
which, on examination afterwards,  
I found was only the fourth part  
of an inscription, which, read in  
order, runs thus, and makes a  
verse:—

Fide Deo—*vigila*—consule—fortis âge.

Trust God at all times—watching unto  
prayer,  
Take heed to counsel—act devoid of  
fear.

I had soon occasion to make use  
of my clock motto—no bad one  
for a Jew, or other missionary—  
for, on entering the church, I had  
not sufficiently attended to my  
*vigila*, in looking at a Latin no-  
tice of lectures to be delivered  
in the town. On returning I  
observed it with attention, and  
found it to be as follows, well  
worthy of insertion in a Jewish  
journal, and of imitation in other  
Christian seminaries.

“*Jacobus Verburg, Theol. Doc-  
tor, Literaturæ Orientalis Pro-  
fessor, Rector Magnificus. Si  
qui sint auditores, qui initia*

*linguæ Arabicæ et Hebrææ vel  
alterutrius sibi tradi cupiant,  
horum desiderio satisfaciet diebus  
horisque commodis. Provectioni-  
bus autem discipulis ad penitio-  
rem Hebræorum monumentorum  
cognitionem, ex variis auctoribus  
desumendo specimina quædam  
criticè et hermeneuticè illus-  
tranda, viam aperiet diebus Mer-  
curii, Jovis et Veneris horâ xi.  
Iisdem diebus horâ x. antiquitates  
Hebræas exponet. Præterea la-  
benter quoque dux erit iis, qui  
Arameam dialectum, vel alia ad  
literaturam orientalem pertinentia  
addiscere velint.*

On returning to the inn, I  
penned an epistle, “ad Profes-  
sorem et Rect. Magn.” in Latin,  
stating our characters and the  
object of our journey; to which,  
on the morrow, I received the  
following answer in the same  
tongue:

*Daventriæ, Sept. 19, 1817.*

Vir Humanissime,

Haud expectatæ, at verò ju-  
cundissimæ, mihi fuerunt literæ,  
quas heri domum rure rediens a  
te accepi. Maximi momenti res  
mihi esse videtur, de quâ in iis  
agitur. Specimina addidisti in-  
signis industriæ ac fervoris in  
propagandâ religione Christianâ,  
quibus tu, vir generosi, duceris  
et inflammatus es. Verè nobili  
consilio instituta est illa Societas,  
de quâ loqueris; comitesque illi,  
quas tecum habes, tales sunt, ut  
libenter cum illis colloqui cupiam.  
Quapropter, quum et te videre  
valde gratum mihi sit, mox horâ  
x. ad vestrum hospitium me con-  
feram, ut experiar utrum adeundi  
vos, ac de rebus, quas mihi scrip-  
sisti, plura audiendi, sit oppor-  
tunitas. Tui observantissimus,  
J. VERBURG.



The professor came accordingly, and conversed for a considerable time in French, Latin, and German, on the subject of the Jews. He did not appear to have heard of the Society before, or to have thought Jewish conversion of as much importance as Hebrew punctuation; and therefore, though not in orders, this interview may give his thoughts a new turn. He is a very intelligent and learned man, and may be useful to the Society as a future correspondent. While he was penning his answer, we were engaged at the synagogue in an obscure corner, where we found only one young man, and the wife of the door-keeper. The Jewish teacher soon made his appearance out of an adjoining house and joined the conversation. He turned over one of the Hebrew gospels with a scornful look, and said, as it related to a Messiah who was already come, *he would have nothing to do with it, and told the young man it was not lawful to read any book on that subject.* He ran in and out of his house two or three times, with great agitation, listened and left us, and came again. The young man seemed not to know what to think of us; but the woman seemed to hear of a Saviour gladly. She listened to the things which Solomon said, especially when he acknowledged that he had been himself a Rabbi, and now preached the faith he was once taught to despise. Who can tell, but that, like Lydia, the Lord might be pleased to open her heart, and that this seed sown by the way side, may spring up unto life eternal.

Friday, 19th.

At the first village we stopped at on leaving Deventer, I got out with Solomon to walk, the carriage being before us. We missed the turning, and in endeavouring to find the way to the great road, our ears were struck by a noise in a little barn, and over the door perceiving an Hebrew inscription, Ps. cxviii. ver. 10. we looked in; where lo, and behold! we found a country village synagogue, consisting of about twenty men, and six or seven women, keeping the day of atonement. The simplicity of the place was such, and the dresses so strange, (being all in white, or rather whity-brown, frocks) and the ark an old deal cupboard, with a dirty towel before it by way of veil, that a traveller might have supposed he had discovered a colony of Affghans or Karaites. Such a contrast to the synagogue at Amsterdam could scarce have been conceived. We hastened to overtake the carriage, and got out some tracts, which we left with a person at the door, to give to these poor creatures, to lead them to the only true atonement, the blood once shed on Calvary.

Hanover, Sept. 25th to 29th.

The Jews of Hanover afford a variety to any description of the house of Israel we have yet visited; numbers in the higher classes have been baptized lately, but with few exceptions, it is to be feared, chiefly with a view of obtaining civil privileges and admission into Christian society, — a difficulty which all the Jews on the continent complain of. The bankers and physicians here, are mostly Jews of this description.

Wishing to observe the state of their minds, and having a fair excuse in offering these nominal Christians the New Testament, Mr. Cox called with me on several on Sunday evening; we found only *one* at home; he was a physician to the court; he refused the testament, saying, he had determined to be a physician, and he thought, introducing religion, would injure him in his design. He said, he was *fully* satisfied of the truth of the Christian religion, but never made proselytes. I hinted to him, the many opportunities he must have as a *Christian physician* of saying a word in season, but he waved the subject. He accepted of Scott's "Destiny of Israel," and had Scott's "Force of Truth" been at hand, he should have had that too.

Having been recommended by my Osnaburgh friend H. H. Rothest, to professor Section, as a man of real learning and intelligence, I sent him a note explanatory of our journey, and found in him a man of real piety, who entered into the subject like a Christian who read and believed the Bible. This Gentleman would be an excellent correspondent for the Society. I had the satisfaction also, to obtain an interview with the Abbe de Loccum, metropolitan of the Lutheran churches of the district, a gentleman of primitive simplicity, and patriarchal manners, who seemed to take a real interest in the recovery of Israel, and willingly accepted of my request of taking charge of books, which he promised to distribute to the best advantage himself. I left Testaments in the hands of a Christian banker, to be given

to his brethren in business who were Jews. I also left a copy of the Testament with the chief Rabbi; and from an old school-fellow, aid de camp to the duke of Cambridge, I obtained a promise, that some tracts and a copy of the Report should be presented to his Royal Highness.

*Berlin, Saturday, Oct. 4, 1817.*

We entered Berlin about one o'clock at the Brandenburg gate, and the day being fine, and the leaves still remaining on the trees of the Linden, gave us a very favourable impression; the continuation of buildings from this gate to the great palace, affords the traveller at once a coup d'œil of all that is most worthy of observation. As so many books give a detailed account of the buildings, &c. I shall not attempt the description, but to avoid a break in my narrative I shall here insert a few observations upon persons and things incident to the time of our arrival and the object of our journey. We took up our abode at the Hotel de Russe, of which I have only to remark that the accommodations are better; cleanliness is not more observed in large towns than in little ones, and if it were not for the predominance of the odour of tobacco which meets the nose at every turn, other smells would be intolerable. We arrived in the midst of certain military manœuvres, on account of which an immense body of troops were collected in and about the town, *which* was taken one day and retaken another without much apparent interest or concern on the part of the inhabitants, who having so lately witnessed the reality, seemed indifferent to the shew of warfare.



Swords in Prussia are certainly not yet beaten into plough shares; on the contrary, the poor ploughmen are annoyed by these operations, which extended for many days, and many miles round the city. We attended one of these field days, and obtained from it an idea of active and actual service which no ordinary review could convey. The military character of Prussia does not seem likely to decline in the interval of peace, or under the auspices of the reigning monarch. Next to the appointment of his army, the attention of his majesty seems directed to the peace and prosperity of the church; an ordonnance had just appeared for the purpose of recommending union between the different communions, the object and sentiments of which are worthy of the best ages of the Christian church, and if there were such an heart in the people, would augur a nearer approach of a millenian state. But taken in connection with the military spirit, and the philosophy and Deism and immorality which too generally prevail, I incline to think that a warfare connected with religion is more likely to be the result, than the peace which is to be expected after the last tribulation, when all nations shall be gathered together to battle. There is a great difference in Germany as to party and opinion—There are a few staunch Lutherans who hold consubstantiation, and a few Calvinists who hold predestination, and will hold it. But the mass of the clergy (as the spiritual part allow) are Deists, Socinians, or any thing but evangelical Christians, and the thinking part of the community are strongly infected still with the

infidelity of Voltaire and the philosophy of Kant, Wolfe and others of the German school; to this has lately been introduced the new system of magnetism; which rages at Berlin, and is it seems to spread its influence over morals and religion. I saw on the table of a young physician a Latin book, entitled *Christus Medicus*, the object of which is to shew that the miracles of our Lord were performed by animal magnetism. This is little better than the old idea of the Jews, that they were effected by Christ after he had stolen the name of Jehovah out of the temple; or we may go back for a parallel still further, to the time of Prometheus. It seems only a new mode of attempting to confound things natural and spiritual, and bring invisible and divine subjects within the compass and grasp of human agency, of fallen and depraved reason; and such systems will always have followers enough among the sons of Adam and Satan. Possibly in this doctrine and practice thus applied we may observe the beginning of *some of those lying wonders* by which we know the evil spirit will be allowed to tempt and exercise the faith of Christ's church in the latter days. When we consider that many traits of Antichrist are to be found in the countries favouring these notions, it is well to be on our guard. Compare 2 Thess. ii. 9, 10. Rev. xiii. 13. and xvi. 14. with Matt. xxiv. 24. and the mischief of this confusion of physical and spiritual operation will be obvious. What saith the scripture! \* *Ψυχὸς ἀνὴρ* \*

\* "The natural man (i. e. animal and rational) discerneth not spiritual things, neither can he know them.



δεχεται τα πνευματικα, &c. that *imaginary* disorders may be cured by influencing or diverting the *imagination*; and that some physical effects may be produced by the friction of steel and the powers of animal sympathy is more than probable, but when physicians *declare* openly that they perform these cures by *faith*, and they are *sceptics* in religion, the next step is to assume those miraculous or magical powers which the scriptures speak of, as being suffered to exist in the latter days of the church, as they did in Egypt in the time of Moses. "These are the spirits of devils working miracles." There is a ne plus to the Medicus as well as to the Sutor, and it is well when neither are transgressed.

*Berlin, Oct. 1817.*

The character and condition of the remnant of Israel, resident in the capital of Prussia, exhibits an appearance altogether dissimilar from that of any other place perhaps on the face of the earth. The rabbinical opinions and system have almost disappeared, and the commercial body is composed of men of more education and liberality of sentiment than the ordinary class of trading Israelites. The origin of these distinctions is, doubtless, to be traced to the character and writings of Moses Mendelshom, who passed his life at Berlin, and rose by dint of industry and the exercise of no ordinary capacity, to a degree of literary fame and personal distinction, which no Jew perhaps has attained since the times of Abarbinel and Maimon. He is honoured by his Jewish brethren as a Reformer, but a Christian would see more

of Voltaire than of Luther in that part of his character. His works are much read by the Jews in Germany, but from the extracts I have seen, he is not the man to lead them from Moses to Christ, as he does not seem to recognize the divine legation of the former; we know from the best authority he cannot believe in the latter. His followers go a step farther, they very generally acknowledge that Christ was a prophet, and even greater than Moses, but they suppose both to have been competent to discover and lay down the rules of moral obligation, and even to exercise faith and love, and worship God acceptably by the force of their natural powers. They think as little of the necessity of a new and divine principle in the soul, as Nicodemus of old, when he first acknowledged Christ as "a teacher sent from God." It is something, that they allow thus much, for like the woman of Samaria who was in the same case; as they also expect a Messiah to come, they may, when convinced of sin, say, "Is not this the Christ?" The philosophical spirit they have imbibed from the reasoning and principles of Mendelshom, has led the greater part of the Berlin Jews to reject the use of the Talmud; and a considerable party has been formed under the denomination of 'Reformed Jews,' for whose use a splendid synagogue has been made at the expense of one of the most wealthy and respectable among them. In this, only parts of the law are read in Hebrew; and great part of the service, and the singing and preaching, is in German; this place was formed out of three

rooms laid together, the divisions of which, seem retained for the separation of the parts. This is dissimilar to any mode of worship which has yet existed among the Jews, and is a nearer approximation to a cathedral service than any other. Some objection was at first made to this institution, on the part of government, as being neither Jew nor Christian; but it is suffered to continue unmolested, and the old synagogue is comparatively deserted. I have heard since I left Berlin, that attempts are making to extend the principles and practices of this body, and that deputies have been sent to Paris, Geneva, and other places: for the truth of this I cannot vouch, but nothing is more probable, than that Satan, the great master of the synagogue, "who say they are Jews and are not, but do lie," should be ready to forward any work, and set up any service that may keep this people in legal bondage, or draw off their minds from the simplicity of Christ. He will doubtless allow his character as a prophet, if by so doing, he can reduce him to a level with Mahomet, or even Moses, and to obviate the consequences of his reception as a sacrifice, Priest, and King in Zion: but we know none of his devices shall prosper; even this attempt will doubtless be overruled to the speedy breaking down of the partition wall. Many thinking Jews are not satisfied with this substitute for a synagogue, entertain the highest opinion of the morality of the gospel, read it in secret at home, teach it to their children;—but of its life and power, have as yet no notion. So true is it, that no

man can call Jesus Lord, but by the Holy Ghost. I conversed in one day with four Jews of this description: one was a student of theology in the university; the second, a magnetizing physician; the third, a student in philosophy, moral and natural; and the fourth, a merchant; who had more sense than the other three. Their opinions, taken together, might build a little Babel, but would not square with one stone of the true Jerusalem; not one had any knowledge of sin or its imputation; all conceived religion to lie within the compass of reason and human power, and justification to be by the works of man *alone*. The philosopher quoted from Hesiod *Les Dieux ont mis aux portes de la sagesse la sueur*, and he thought to climb heaven by labour, and that Pelion well placed on Ossa would give him sufficient elevation. The physician thought he could bring down the heavenly spark of faith, by the friction and vibration of his wand of steel, and impregnate the water of a tumbler with the powers of life. The merchant thought himself the only righteous man in Berlin, because he never asked more for his goods than he intended to take. His words and motto were, "*Gardez ce qui est droit, saites ce qui est juste c'est la religion.*" The theologian seemed never to have heard of Adam or the fall, nor had he any notion of the necessity of an atonement. He considered sacrifice not as typical, but as temporal, and salvation wholly within the powers of man in his present state. How would the great apostle have exhorted them all, that with one accord they should turn from these lying vanities, to



the service of the living God! that they should look to Christ, the true serpent, and live. But this they will do no more than their fathers in the desert, till they feel the bite of the scorpion; they are perishing through unbelief and lack of knowledge. They would listen to any who came in their own name, under the guise of reason and philosophy, but they still stumble at the stumbling stone. The veil is yet untaken away in the reading of Moses, and the latter rain must descend to prepare their minds to receive the gospel-seed. To reason with them in their present state, is only plowing among flints, and reaping pebbles; but even of these stones, God can raise up children unto Abraham, and we ought to plead his promises; there is an open door and he can make it effectual. Many young Jewish students in the university came to me in the mornings, acknowledging that they were not satisfied with the religious instruction of the schools, and many were certainly well disposed to hear further of the matter. Our stay did not permit of all that might have been done in this way; there are young men of real talent and research among the younger students, who might be rescued from the errors of the German system, and brought into the school of Christ if judicious means are adopted. All the above characters received the Gospel in Hebrew with thankfulness, and before that ark, their several dragons may fall, which God of his mercy grant, for Christ's sake. Our visit to Berlin, will not, I believe, soon be forgotten; the attention of the Jews is roused,

they treated us with respect and attention, nothing of ill will appeared, and it pleased God to overrule the only untoward circumstance that occurred, to be the means of prolonging our stay, and obtaining introductions, we might otherwise have sought in vain. Of these facts, I must shortly speak. Mr. Solomon's father-in-law pursued us to Berlin with a paper executed at Hamburg, for the divorce of his daughter. He applied for the dispatch of his business to the builder of the above synagogue, at whose house we gave him a meeting, and it was there agreed, that Mr. Solomon and Mr. Cox should go to Hamburg, that if the daughter was willing to live with her husband she should attend him to Russia, and be no further a burden to her family, but that if she positively refused to live any more with her husband unless he abjured Christianity, the divorce should take place. In the course of this arrangement, which took several days, the elder of the synagogue was so satisfied of the sincerity and rectitude of our conduct, and had such proofs of the contrary behaviour in our opponent, that he shewed every possible kindness and attention during the absence of Solomon. I dined twice at his house in company with other very respectable Jews, with whom I had the opportunity of speaking freely. One of these, requested to see me again, and one morning brought a paper, desiring a written answer; these will speak for themselves; and as I was laid under no obligation of secrecy, I have no objection to their appearance in public for the benefit of Jew and



Christian—such discussions amicably conducted must do good to both; and such concessions, as these papers contain, are surely encouragements on which to build a reasonable hope of future success, in a labour of love which requires not only the faith of Abraham, but the fervor of Paul, and the patience of Job himself. It can only be carried on by a zeal which no difficulties can abate, and a hope which no disappointment can extinguish! The very circumstances which I have described above, afford, as I conceive, an opportunity most favourable to the partial introduction of the gospel: received as it would be among other systems, it would triumph over them: the diversity of character among the Jews in various places, requires indeed, as much versatility of mind, and knowledge of man, as Paul carried with him to Corinth, Ephesus, and Athens. The modern missionary will often have to contend with dissipation and superstition. He will find silver shrines though not inscribed to Diana, and many altars to an unknown God, in other places than Athens; and if permanent missions are sent to the Jews, the qualities of the person should be suited to the place. The Dutch and the Germans differ as widely as those who frequented the market, and the Areopagus of old time. A man of easy manners and evangelical sentiments, might do much at Amsterdam, but a philosopher and a logician must be sent to Berlin, whom experience and spiritual discrimination has taught to lay down his theories and his problems at the foot of the cross. The best religion of the city, is

Cæsar's household; the people are rather idolaters of Luther, than spiritual worshippers of Christ.

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#### LETTER FROM THE REV. R. COX.

The following is an Extract of a Letter lately received by a friend at Leeds, from the Rev. R. Cox.

THE state of the Jews on the Continent affords an encouraging prospect, and one which ought to stimulate us in our efforts to promote their conversion. After making full allowance for several instances of ignorance, bigotry, scepticism, and worldly-mindedness, it may still be added that, a spirit of enquiry on divine subjects pervades, not merely several individuals and families, but even whole synagogues; I refer to what are called the reformed Jews. At Berlin they have a synagogue handsomely fitted up, and numerous attended, in which the disgusting yells of three clerks are exchanged for the solemn singing of the whole congregation; an annual discourse for a weekly sermon; a proverbial indecency of deportment, for the decorum of a Protestant congregation; and a heterogeneous jumble of prayers in an unknown language, for a careful selection of them, translated into their vernacular tongue. It is encouraging to behold so large a body of the most enlightened and respectable Jews, acknowledging the necessity of a radical change among them: rejecting the Talmud as a system of blasphemy and absurdity, and confessing, that in their own houses they occasionally read and approve parts of the New Testament. Not a few profess their belief in

Christ as a true prophet, though they inconsistently decline hailing him as the promised Messiah. At Hamburg the most respectable Jews are arranging plans for a new synagogue, and have engaged an enlightened teacher, who instructs the children in the Old Testament in a most impressive and spiritual manner: most of our Hebrew Tracts and Testaments have been thankfully received. Many Jews have themselves applied for them. A Jewish Burgher, at Posen, said to us, "The Lord be with you;" and added, "The majority of the Jews are evidently wrong; the reformed party attempt a reformation by means which cannot accomplish it; and the Christian religion is, I verily believe, the only thing that can produce among us that moral change we all stand so much in need of." The observation of another Jew is equally striking: "Why," said he, "do you not impress upon Christians, that pure and divine as their religion is, it cannot lead them to felicity, unless it influence their hearts and lives. I am persuaded that a great part of the Jews would have embraced the Christian religion, if Christians had manifested towards them that brotherly love, and exemplary conduct, which the pure and exalted principles of Christ inculcate.

#### LETTER FROM INDIA.

The following pleasing letter has lately been received from Madras, addressed to one of the Committee.

*Madras, August 12, 1817.*

Dear Sir,

The state of the Jews in India has long been the object of

my attention. The greater portion of the leisure I can command from my public duties has, for some time past been employed to further their interests. The deep concern you take in their spiritual as well as temporal welfare has decided me in offering to you this address. The late Rev. Dr. Buchanan, who has mentioned my name in his publications, and whose memory I respect, points in his letters from Cochín and other parts of the Malabar coast, (printed in his *Christian Researches in Asia*, which do his memory so much honour) at once to their wants and to their wishes. Under the impression which these have fixed upon my mind, I was filled with the desire to send the Jews who reside there, and those who are stated by him to exist in other parts of Asia, Tartary and China, the prophecies of Isaiah and Daniel in a detached form, which he mentioned as those that would be more immediately useful. But how to accomplish this object in India, where the Hebrew language is scarcely heard of, was a question I really could not solve. My appointment to the Presidency however gave me a prospect which I did not fail to endeavour to realize. An ingenious native, whose name shall be recorded with praise, Avoolanda Patter cut the first Hebrew types ever struck in India, obtained through the means of an industrious character at this place Mr. W. Urquhart, and succeeded beyond my utmost expectations, though by slow degrees, and I found myself prepared by the month of May last year to interest some gentlemen here in furthering the object of printing the Prophets named above, who warmly entered



into my views, and offered every aid in their power. I was not aware however of the great travail of correcting the press, which one of them who had been engaged in printing Hebrew in England, described to me as very laborious, and which would have been an almost insuperable obstacle joined to my public duties; I therefore sought for an assistant, and was fortunate enough to obtain one, a Jew from Cochin, where his family resides, a young man of about 20 years of age, his name, Michael Sargone. Some time afterwards a copy of a publication, I believe by the Society for promoting Christianity amongst the Jews, of which you are I perceive a member and one of the Committee, containing the prophecies of Isaiah, Jeremiah, and Ezekiel, to which is added the Gospel according to St. Matthew in Hebrew, reached Madras. This obliged me to alter my plan, and I then proposed to select from the Old Testament all those passages which in any way related to the Messiah, and to the restoration of the Jews, and to add thereto the four Gospels, the Acts of the Apostles, the Epistle of Paul to the Hebrews, and the Apocalypse. The Gospel according to St. Matthew being ready, as requiring no selection, we began to print it off immediately. In the interim however I wrote for the affectionate address to the Jews (published by your Society) from the Society for promoting Christian Knowledge in London, which, though against the rules of that Society to comply with my request, they fortunately sent. We have now completed the printing of St. Matthew's Gospel, but finding the work to proceed more

slow than my wishes, and "the address to the Jews" being received by the late arrivals, I have determined to prefix it to that Gospel, and to distribute the two together in the first instance; this will give me time to go on with the principal plan, to enable me to effect which is one object of this address in requesting you will have the goodness to send me the whole of the New Testament in Hebrew, or such part of it as is already in print.

I need not point out the total ignorance in which the Jews in Asia exist at present, and the necessity of sending them all those little publications in use by the Society, for promoting their welfare and Christianity amongst them at home which I shall have much pleasure in forwarding to them at Cochin. They think all Christians are Catholics, which is one reason they are not so free in their communications with Protestants as they otherwise would be, the second commandment and the Prophecies being so express against the worship of images, and idolatry. In addition to the importance of giving them information and instruction, you must also be well convinced that in a political point of view, to the British empire to attach them to its interests is of great consequence. Mr. Faber has given the sum of 300,000 as the return in 1808, of their numbers to Bonaparte, in Persia, China, and India, on the east and west of the Ganges. If this be a true statement here is a wide field for the Society's benevolent views in this part of the world. I shall be most happy to assist in any manner that can best conduce to further those views, likewise in



forming a Branch of the Society here, but we must first know the sentiments of your Society, and allow me to express a hope that this letter may lead to a mutually interesting communication on all the subjects connected with its institution. The prophecies equally relate to the return of the Jews to Canaan from the east, as from the west.

I beg of you to accept my most hearty good will and prayers for your welfare; may God continue his favours towards you to the end.

Your sincere wellwisher,

THOS. JARRETT.

A few Hebrew Bibles and the Prophecies with St. Matthew's Gospel mentioned above, might also be sent here for transmission to the Jews at Cochin and Bombay with advantage. There was formerly a college at Cochin, and is now a school there, which however I am informed is declining fast for want of support.

#### LETTER FROM SAXONY.

The following is an extract from an interesting letter lately received by the Committee of the London Society, from a very respectable reformed Minister in Saxony. We do not for prudential reasons insert names. We need not add the Committee have gladly complied with the request contained in it.

*Feb. 14, 1818.*

Honoured Gentlemen,

For many years ago the sweet thought has filled my mind, to contribute something to the conversion to Christianity, by suitable means, of the ignorant, superstitious, and immoral Jewish nation. Though I found, that in Berlin, Dresden and Dessau, and other German towns, much was prepared and done for the in-

tellectual improvement of this nation, by learned and worthy men of their own, yet I very soon observed, that all these attempts did not stand in any connexion with Christian faith, and that these men, as easily may be conceived, though endeavouring to promote reasonableness and morality among their nation, do not at all mean to remove them from the belief of their fathers. This prevented me from entering into any connexion with friends in different towns, and persuaded me rather to work alone in my immediate neighbourhood for the cause of Christianity among this people. The place of my residence seemed to give me the best opportunity for it, as there—a particularity no where else to be found—is no school among the numerous and rich Jewish population; but all the children of the Jews, from their early years, attend our Christian schools and other places of instruction. Here therefore I ventured with prudence and caution to take some steps, and have since eighteen months been so happy, not through any constraint or persuasion, but merely through lively conviction, to bring over to Christianity two young persons, both of them now being gone to —, the one as a physician, the other as a lawyer. Before them a Jewish merchant of this town was baptised, and married a Christian woman. In this manner a way is opened, and I see a pleasing and smiling future before me. Besides it is very remarkable, that I often have Jewish women among my hearers, and that during the last celebration of the feast of the reformation, Jewish children had decorated themselves with medals,

shewing the bust of the German reformer. But one thing needful is still wanting, and that is to instil into the minds of the children and of the aged a relish for the doctrine and the life of Jesus, and to give them opportunity to read the Gospel of our Lord in the Hebrew language. This want is general in Germany. Our great personages talk much of the Jews; but they do nothing for them. With the most heartfelt pleasure I therefore lately learned from a German journal the existence of a British Society in London for the conversion of the Jews, and that this Society already had, for the better attainment of its charitable ends, undertaken a translation of the Gospels into Hebrew. I am indeed ignorant, whether the labours of the honoured Society are limited to England alone or extended to the whole Continent. However I am so bold, in the confidence of British magnanimity, praised through the whole

world, and as my individual abilities are very small, humbly to solicit a powerful assistance in the work I have begun, provided your statutes will allow it. As my circumstances will not admit sacrifices of my own, and I however feel inclined to work among this nation to the glory of Christianity, I request the honourable Society to transmit, if possible without expence, for the present, only a small collection of the Hebrew Gospels, that I may through them operate upon the Jews in this place. I promise to myself a rich harvest, and shall not omit noticing in due time the consequences of my exertions and of British charity. With the most candid respect and love I remain,

Of the honourable British Society  
for the conversion of the Jews,  
the most humble Servant,

— — —

God bless the Society and its glorious work !

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### JEWISH OBITUARY.

LATELY died — JACOBS, aged 95; he was baptized under the auspices of the London Society a few years ago, and constantly, as long as he was able, partook of the communion at the Episcopal Chapel. He was a poor man, and uneducated, but there is no reason to doubt of the sincerity of his Christian profession, for which he was at one time persecuted by his Jewish connections.

He professed to the last his reliance on the name of Jesus Christ as the only name given under heaven, by which he

must be saved, and we humbly trust he will be found amongst that blessed number who shall not be ashamed, in that day when Christ shall come to be glorified in his spirit, and admired in all them that believe.

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We have also to record the early removal from this earthly scene, of one of the younger Israelites committed by divine Providence to the care of our Society, Henry Abrahams, aged 19, died on Tuesday, the 3rd of March. He had been employed in the Printing-Office belonging to our Institution

for the last five years, where his conduct was such as to give satisfaction. He constantly attended divine worship at the Episcopal Chapel, and had latterly been engaged as a teacher in the Sunday School that attends there, in which he acquitted himself with credit. About four months ago, however, he caught a cold, which fell upon his lungs and brought on a rapid decline, which ended in his death. We have reason to entertain a lively hope that his affliction was greatly blessed to him, and that this Hebrew of the Hebrews (for he was a Jew both by father and mother's side) died an "Israelite indeed," being one of that little flock whom the Lord hath promised (Jer. iii. 14.) to take one of a family and two of a city, that he may bring them to Zion. Far be it from us to speak too favourably of one who is now beyond the reach of human inspection. In the brief account of him which we are about to annex, we would rather be found to err on the contrary side. During the wasting and painful illness which brought this young convert to the grave, we had frequent opportunities of conversing with him on the momentous concerns of his soul, of examining into the nature of his hopes, and of observing, not merely the words which passed from his lips, but the inward dispositions from whence they appeared to proceed. He certainly seemed impressed with

a conviction that, to use his own words, "he was by nature a poor helpless sinner, who *but* for the infinite mercy of God in CHRIST JESUS, might have been cast into the lake which never is quenched." We trust this strong language was the result of the teaching of that Spirit which had shewn him the evil of his heart, and caused him to feel his need of a Saviour to deliver him from the wrath due to a sinner from an infinitely just and holy God. He was very early convinced (a thing not common in this flattering disorder) that his disease must terminate in death, and a near approach of death and judgment are certainly no excitements to falsehood and hypocrisy. When, therefore, he declared that the atonement and righteousness of a divine Redeemer, were the only grounds of his hope of pardon and acceptance with God, we could not but be thankful for the grace that was come unto him. From this heavenly principle of faith, which united him instrumentally to Him in whom all spiritual blessings are freely bestowed and eternally secured, we doubt not sprung many of those pleasing fruits, which were visible in his temper and conduct during his illness. His patience under acute sufferings, and his resignation to the will of God in the prospect of an early dissolution, were very conspicuous to all that were about him.

At the commencement of his



disease, before the symptoms became very alarming, he expressed an earnest desire, should he recover, to devote his future life to the service of his Redeemer. With peculiar animation he one day spoke to his minister of the conduct of a young man, who, like himself, was a teacher in a Sunday School, but who had from love to his Saviour been more than commonly active in doing good. "He is sickly," said he, "as well as myself, and tells me, in his visits to my bedside, that it is probable he shall, like me, be cut down in the morning of his days; but he speaks of death with a holy smile on his face, for he knows in whom he has believed, and he gives himself entirely to his service, employing every leisure hour that he has in reading his word and visiting the sick and afflicted." We were gratified at his warm expressions of love towards one whom in lowliness of mind he esteemed better than himself, and hailed it as a fruit of a better *spirit* than that which dwelleth in us by nature, and which lusteth to envy. That the Redeemer was "precious" to him was very evident to those who conversed with him. Hence arose the gratitude which he expressed to that Providence, which had placed him under the care of an Institution, whereby the word of salvation had been dispensed to his soul. "I feel more thankful," said he, two days before his death, "for this than for any thing

besides." Hence the deep attention which he paid when the whole counsel of God in the mystery of redemption was unfolded. Hence the satisfaction with which he listened to the Scriptures, and to such hymns as were suited to his case, and his devotion when joining in prayer to the Father of mercies. The visits of his minister were not irksome, but pleasant, and he ever hailed him as one from whom he delighted to hear the words of knowledge and understanding in the mystery of Christ. (Jer. iii. 15.)

Having never received the Lord's Supper, he expressed towards the last an earnest desire to partake of it. The nature of that ordinance was fully set before him, as coming in the spiritual dispensation of the Gospel, into the place of the Passover observed by his fathers. He was sensible that the observance of it was no work of merit which was to be a passport to heaven, and he seemed desirous of receiving it as a *pledge of Christ's love* to every penitent sinner having a lively faith in God's mercy through *Him*, with a *thankful* remembrance of his death, and charity towards all for his sake. In union with his widowed mother, who has been for some time a Christian, and another believing brother of the house of Israel, the most comfortable sacrament of the body and blood of Christ, was therefore gladly administered to him, in remembrance of His meritorious cross and passion, whereby

ALONE we obtain remission of our sins, and are made partakers of the kingdom of heaven. As the end of our young brother approached, his hope of glory seemed gradually to increase. "I know I am dying," (said he to his minister the day before his decease) "but I fear not to die, for I am one of the sheep of Jesus whom he will not suffer to perish. I shall soon see him and be with him for ever." Then addressing his widowed parent, whom he affectionately loved, he said with great calmness, "Do not cry for me, mother, when I am dead, for I am going to a better place." Such was his language as the time of his departure drew nigh; and we are informed by those who were with him in that awful moment when his eye-strings were breaking in death, and his soul was on the eve of taking its flight to worlds unknown, that his expiring breath was whispered out in prayers for others whom he loved, and that the last accents which died upon his lips were, "Lord Jesus! take —." Who, that puts these things together, can doubt that this youth was "blessed with faithful Abraham?"—

Who can suppose that his dying prayer was rejected? "Is there any difference between the Jew and the Greek?—Is not the same Lord RICH unto all that call upon *Him*?" Hath not the Scripture said, Whosoever shall call on the name of the Lord shall be saved?—Who that ever cried,

Jesus, thou Son of David, have mercy on me,—when he ministered on earth, was sent away unrelieved? Now then that his work is finished, and he hath entered into his glory, is his ear become heavy that it cannot hear, or his arm short that it cannot save? Far be the thought from our hearts, while those words are written in the Bible, "All that the Father giveth me shall come unto me; and him that cometh to me I will *in no wise* cast out." This is the will of him that sent me, that he that seeth the *Son* and believeth *on him*, may have EVERLASTING LIFE, and I will raise him up at the last day. As a confirmation of what has been said, and as a proof that even while in the vigour of health the face of this young Israelite was set towards our heavenly Zion, we cannot refrain from adding a copy of a paper, found by his master amongst his things after his death, and evidently containing a private meditation, written, as its date shews, above twelve months ago. The simplicity of its style need not offend, and many may learn a lesson from the sentiments which it contains. It is as follows:—

"I, Henry Abrahams, who was once a Jew-boy, but now by the blessing of God am come to know the grace of the Lord Jesus Christ, ought not to forget to pray earnestly to him for grace, for he has even said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.—

And I know I am a sinner—but by praying to him he may give me grace to find his holy ways, and bring me from darkness into his most marvellous light. Therefore it is my duty to pray to him always, when I go to bed and when I rise up, for in my repose the Lord may take me out of this world, and then a poor helpless sinner as *I should have been*, I might have been cast into the lake that is never quenched and there remain for ever. O that the Lord may put it into my heart not to forget to pray to him in my young days. While I am young I may by bad company be led to the vanities of this wicked world, and there remain so till I die.—Do thou, Lord, keep me from those worldly actions, and by seeking *thee*, I shall never seek *them*.

HENRY ABRAHAMS,  
Oct. 23, 1816.

Surely these prayers found access to the Father of mercies, and these desires, which were those of one taught of the Lord, were fulfilled. What more can we wish, than that all our young readers, whether Jews or Gentiles, may be thus sensible of sin, may thus fly to the grace of our Lord Jesus Christ for salvation, may be thus anxious to find his holy ways, thus solicitous to avoid the snares of a wicked world and evil company, may thus know from whence their strength for all this must be derived, and be thus instant in prayer to obtain it.

We cannot conclude this account without observing, that while such instances as the above, should bring afresh to the recollection of all true Christians the distinguishing mercies and blessings which are theirs in Christ Jesus; so ought they to excite them to new zeal to promote, under God's blessing, the knowledge of that Saviour whom the Gospel reveals.

If our Institution has been the instrument of thus saving *one* soul from death, who can sufficiently estimate its importance! None, surely, but they who can appreciate the value of A SOUL. Let us then receive it as a token for good; and, laying aside all supineness and unbelief in this cause, let us not be weary in well doing, earnestly praying that every Jewish child that has been committed to our care may, with Henry, who was "once" himself "a Jew-boy," be found bound up with ourselves in the bundle of life. And let us look and wait for that time, when the Deliverer shall come out of Zion, and turn away ungodliness from Jacob; that so it may be no longer as now one of a city and two of a family, but the promise written in Jer. iii. 18. may be accomplished: "In those days, saith the Lord, the house of Judah shall walk with the house of Israel, and they shall *come together* out of the land of the north, to the land which I have given for an inheritance to their fathers." Amen.



## CONTRIBUTIONS TO THE LONDON SOCIETY.

## AUXILIARIES.

Ockbrook, (near Derby) Association, per Rev. Sam. Hey	10	17	1	by them	35	19	2
Cambridge, per T. Tattersall, Esq.	20	0	0	Shrewsbury, per Mr. R. Gray	4	1	0
Frome, per Job White, Esq.	4	4	0	Bristol, per Rev. John Hall	1	3	11
Lichfield, per Mrs. Salt, Contributions and Donations	5	0	0	Bristol Ladies, per ditto	40	12	7
London Ladies, per Miss Rivington	94	19	10	Liverpool Ladies, per Miss Wallace	3	9	8
Hull Ladies, per Mr. J. Hudson, Jun.	67	17	4	Ditto, per ditto (for Female School)	7	7	0
Lewes, being balance paid by Treasurer to Messrs. Hurley and Co. in 1814 and remitted				South Collingham and Langford Bible, Church Missionary, and Jews' Association, per Rev. John Mayor	22	2	4
				York, per Rev. J. Graham	21	11	0

## PENNY SOCIETIES.

Chatteris, per Rev. F. R. Hall, Curate	3	0	0	Nottingham Ladies, per Mr. Maddock	38	10	6
Berwick Ladies, per Mrs. Ainslie	9	12	0	Westbury, per Mrs. Vere Haynes	4	0	8
Frome, per Miss Wickham	16	5	4	Reading, per Mrs. French	11	0	0
Sudbury, per Rev. T. W. Fowke	26	12	6	Potton, per Mrs. Whittingham	14	16	6
*Unknown	3	9	1	Perth Ladies (for Female Department) per Dr. J. McOmie	12	12	0
Sherborne, Dorset, per Misses A. and H. Spratt	10	0	0	Plymouth Dock, per J. L. Lagger, Esq.	7	0	0
Tutbury, near Burton-on-Trent, per J. B. H. Bennett, Esq.	19	14	0	Richmond, per Mrs. R. Metcalf, To May, 1817	3	0	0
Beverley, per Miss Lee	8	12	0	To Jan. 1818	2	12	0
Ashburton, per Mr. P. F. Sparke	9	0	9				5 12 0
Harwell, Berks, per Mrs. G. Knight	3	6	1	Great Staughton, per Mrs. Pope	5	10	0
Brighton, per Mrs. N. Kemp	8	0	0	Devizes, per Miss Anne Taylor	6	0	0
				Shaftesbury, per Mr. J. Upjohn	2	16	10
				Liverpool, per Mr. E. Bushell	12	8	4

## FUND FOR BUILDING-SCHOOLS.

Dr. J. McOmie, Perth	0	10	6	ciety per Mrs. Longley, Treasurer, (for erecting Schools for Female Jewish Children)	4	15	0
Alex. Murray, Esq. Aytown, per Dr. McOmie	1	1	0				
Haus Town Ladies' Penny So-							

## DONATIONS, &amp;c.

Rev. T. Dikes, Hull (a few Friends by him).	1	1	0	Sam. Gardiner, Esq. Coombe Lodge, near Reading, per Mr. W. Leach	10	0	0
Mr. John Dixon, Tottenham-street.	10	10	0	Mr. H. M. Bulmer, 20, Wilderness-row, collected by him	4	8	6
Miss Ayrce, per Rev. D. Ruell	0	10	6	Rt. Hon. the Earl of Harrowby, Lord President of the Council (three years)	9	9	0
Mrs. Mcfarlane, Inverness, per Dr. J. McOmie	1	0	0	Rt. Rev. the Lord Bishop of St. David's, PATRON	5	5	0
Miss Mackintosh, ditto, per do.	1	0	0				
Mrs. Davis, Clewer, collected by her	24	3	6				

## HEBREW TESTAMENT.

Jedburgh Ladies' Penny Society, per Rev. P. Young	10	0	0	Tiverton, Devon, per Miss M. Ware	2	0	0
Wigan Auxiliary, per Mr. S. Brown	4	10	2	Edinburgh Ladies' Association, per Mrs. E. Buchanan	93	1	6
Hull Ladies' Auxiliary, per Mr. J. Hudson, Jun.	11	0	3	John Deakin, Esq. Hockley, near Birmingham	5	0	0
Mr. H. C. Christian, Weekly and Quarterly Subscriptions collected by him	2	15	0	Ditto (annual)	1	1	0
Miss Knight, 21, Gainsford-street, Horsleydown	0	10	0	John Christian, Esq. Ewanrigg, Cumberland	1	1	0
Brighton Penny Society, per Mrs. N. Kemp	10	0	0	Rev. J. Follett, Tiverton	1	0	0
Miss M. B.	1	0	0	Mr. F. Hermon, Shaftesbury, of the Society of Friends, (per quarter)	0	1	6

\* The memorandum left with this sum, (if one was left) has by some accident been mislaid; if the party will be pleased to send the particulars, they shall be noticed in a future number.



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